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~ ~ ~ Bring Ye ~ ~ ~  
All the tithes into the storehouse

Volume 1

June, 1918

Number 1



## ASSOCIATE EDITORS

Karl Lehmann

Bert Wilson

Hugh S. McCord

Fred G. Thomas

# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO  
TITHING AND CHRISTIAN STEWARDSHIP

C. B. RIDDLE, Editor

Burlington, N. C.

Volume 1

Number 1

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## EDITORIAL

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### INTRODUCING THE EDITOR

By Karl Lehmann, Southern States Secretary of the United Society of Christian Endeavor

**R**EADERS of this first issue of THE TITHER will want to know something about the Editor who is to guide and shape the policy of the publication, so I am taking the liberty of introducing him.

The Editor of THE TITHER is also Editor of THE CHRISTIAN SUN, the weekly official organ of the Southern Christian Convention, and Publishing Agent for that Convention. He is a graduate of the famous Elon College and is one of the most aggressive young men of the South.

He has thoroughly tested out the great principle of tithing the income. He began while he was a student working his way through college, a time when most Christian young men excuse themselves by saying, "I must get an education, an equipment first and then I will tithe," but he said "the only consistent thing for a Christian to do is to recognize the claim of God on at least one-tenth of his income and *pay it now*."

Mr. Riddle, not only finished his education, graduated with honors to himself and his college, but has since his college days proved that a church paper, which failed to do much in the financial way but pile up debts, could be made a success, financially.

During his college years he wrote a most excellent book entitled "College Men Without Money," which had a splendid sale and helped many young men over the rocky road of college financial difficulties. Editor Riddle *knows* that the Lord "will pour you out such a blessing as ye shall not be able to receive."

16

### AN EDITORIAL FOREWORD

The man who travels and travels and travels as Karl Lehmann does is capable of introducing most any man to the reading public, and that is why Editor Lehmann introduces THE TITHER'S Editor-in-Chief.

It was in college that I first met the unfatiguable bundle of energy, Christian Endeavor specialist, tithe champion, worker for the Lord, Karl Lehmann. Yes, he is known as "*Karl*" and not Brother Lehmann or Dr. Lehmann. Our Association has grown from year to

year. We read each other's paper with a common and growing interest. *The Dixie Endeavorer* is always about my editorial room and Lehmann tells me that THE CHRISTIAN SUN, a weekly sixteen page publication, of which I am the unworthy editor, never fails to catch him somewhere on the Christian Endeavor trail. But so much for that.

The beginning of THE TITHER is no sprung-up-in-a-day proposition. It is the outcome of much thinking and prayer and consideration. It is the result of a definite conviction that the Church of God must arise from its lethargy of finance before it can ever get ready for the coming of Christ. THE TITHER was not started because its Editor had nothing else to do—far from it. The publication was started because I had thought it out, worked it out, dreamed of it and prayed about it.

The air is full of the spirit of giving and of benevolence. Never in a time in our history have the hearts of the people been touched as they have in recent months. But *giving* is not the word that THE TITHER will emphasize. *Paying* is the word that takes first place in our editorial vocabulary, not a paying from a legal standpoint, but a paying from a standpoint of Christian privilege and opportunity. The underlying motive, principle and practice, of THE TITHER will be the advocating of a great spiritualizing force that comes from the principle of tithing. THE TITHER does not propose to open its columns to a discussion as to whether tithing is right or wrong. Its Editors do not desire to be narrow but it is their definite conviction that tithing is right and that little is ever gained by arguing the question with the man who opposes this biblical principle. We do not mean by this statement that the columns of the publication will not be open for light on the various phases of the principle of tithing. We welcome such. We want our converts to be won by the spirit of the Master and not by the arguing ability of man.

We send this, the first issue of THE TITHER, forth with our prayers and hopes that it will fill its mission and add greatly to the spiritual development and financial growth of all communions, as this is the motive of our messages and the high hope of all coming issues.

C. B. R.



## TITHERS TESTED

**A** CHURCH in Charlotte, N. C., has made a test of its tithers by reckoning up its membership in the matter of giving. The story is as convincing as it is phenomenal. The non-tithers of the church were found to number 160; the tithers 90. Of the 160 non-tithers 70 families owned their own homes; of the 90 tithers only 19 families own their homes, (71 of the tithers being renters). For congregation expenses 210 members paid \$1,394.01, or \$650 per capita; for the same expenses the 90 tithers paid \$2,639.36, or \$29.30 per capita. For whatever purpose the members paid \$1.00 on an average; the tithers paid \$4.50 each. Whereas 210 members gave \$371.51 to missions, or \$1.77 per capita; the tithers gave \$386.52 to missions, or \$4.29 per capita. For all purposes 210 members contributed \$2,757.24, or \$13.13 per members; while for all purposes the 90 tithers gave \$3,982.18, or \$44.25 per capita. So while the tithers were no better off in this world's goods than the non-tithers they gave 337 times as much for all church purposes. If a church can get a few of its members to tithing its financial problems are settled. When the Church at large adopts the Bible plan of giving her treasury will have an abundance with which to evangelize the whole world in a generation. C. B. R.

10

## "YOUR MONEY AND YOUR LIFE"

**T**HE old hold-up man in the west would point his six-shooter at the passenger and driver and say: "Hands up; your money or your life." Jesus Christ asks for more—He says, "Christian; your money and your life." He is not satisfied with either. He demands *both*.

The real Christian always recognizes that no consecration which is genuine fails to consecrate the pocketbook as well as the life.

From the early days of Christian Endeavor to the present moment we have emphasized the "Quiet Hour" and the "Tenth Legion."

The Quite Hour movement leads young people, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will give at least fifteen minutes a day to quiet meditation, prayer and Bible study," and because of this splendid movement tens of thousands of young people have been led to fine habits of daily devotional periods.

The Tenth Legion movement has led young people in the spirit of the pledge, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will make it the rule of my life to give at least one-tenth of my income to Christian work," thus teaching and training them to "render to God the things that are God's."

No Christian can grow strong in the Christian life unless he gives at least one-tenth of his income, the *least* the Lord ever asked, to the program of the Kingdom.

And so Christian Endeavor, the great young people's society for training of young life, has added greatly to the well-rounded Christian character. K. L.

## A JEWISH CONVERT

**T**HERE is always great rejoicing when Christianity wins a new convert in any of the foreign missionary fields. There is perhaps equally rejoicing when a convert is made from Judaism. For a Jew to become a Christian is a great thing, and for Christianity to take over a convert from Judaism and incorporate this convert into its own life is a great thing. The Jewish convert, of course, receives much from Christianity; on the other hand, the Jewish convert makes his contribution to Christianity. So it is with this new Jewish convert. His name is Mr. Tithe. He has made the confession, repented and been baptized, and presents himself for membership into every Christian church around the world. It only remains for the pastor, the elders and the whole congregation to stand up and extend to him the right hand of Christian fellowship and he will then be a member in good standing. Of course, as soon as he is received he will be elected as a member of the church board and put upon the Finance Committee. And he will suggest that since under Judaism he was giving ten percent or more for the support of that religion, he could not think for a moment of reducing his contribution to the work of Christianity, and he will suggest that all the other members of the Church Board and congregation do the same. Welcome to our ranks, convert from Judaism. *We have been waiting for you for a hundred years.* B. W.

10

## HOW TO PAY THE TITHE

**T**HERE are two things to keep in mind about paying the tithe: First, the amount of the tithe to be set apart; second, the paying of that amount to the support of the Kingdom. There are many who set apart the tithe properly, but sin in its distribution.

Many business men open up an account with the Lord on their books. They keep books with others, why not with the Lord? A certain man was putting \$200.00 a month aside for the Lord. He said that at the end of the year it might vary a little, but he could figure on that much. And note this, the *tithe account had the money in it*. This, then, is the proper method, to not only keep a separate account, *but to set apart the money regularly*.

Many have the habit of counting out the tithe and putting it in a box, or cup or purse. In this way there is not so much temptation to spend it when the personal money runs low. Very few people have ever made a success of tithing who have kept all the money in one purse. The tithe should be the first money coming out of the weekly or monthly salary. It is not to be spent for anything except the Kingdom.

Note that the *actual money* has been deposited in the box. The tither does not ask the church to wait for God's money.

Many tithers find that the best method is to open a new bank account for the tithe. Each week or month the tithe is taken out *first* and deposited in this separate account. It may be signed John Doe, Trustee, or John Doe, Steward, or some such designation. He then pays



by check his church subscriptions and can thus easily tell where every dollar of the tithe goes. It is easy to imagine the tremendous influence of a local church where all the members have in the bank or in a box or on the ledger real money for the Master's use. In such a case the *tithers know they are tithing. God knows it and the church will know it.*

Now that the money is set apart, it is well to take a look at methods of its distribution. There are two methods to be considered. It may be well to look at the wrong methods first:

#### 1. Freak Methods of Paying The Tithe:

(a.) Dr. Calkins in his book, "A Man and His Money," tells of a man who would start down the street with some of his tithe in his "left hand" pocket. If he met a beggar, tramp, organ grinder, or lead pencil vender, he would pay out of the "left hand" pocket.

(b.) Another man invited missionaries to his home to partake of his hospitality and took the expense from his tithe.

(c.) Another, a preacher, refused a call with an increase of \$150.00 in salary, counted that as a tithe, and so gave nothing to his church that year.

(d.) A doctor loses something each year on his collections from the poor, counts that as a tithe, and gives a very small amount to the church.

(e.) Another man has his wife's mother living with them and figures that her expenses should come out of the tithe.

There are many other similar methods of *dissipating the tithe*. These will merely show that such methods cannot honor God or bring glory to His church. If every individual tither feels free to dissipate the tithe as he sees fit, then the tithing system will not be a blessing to the Church. Every man must have liberty, but it should be liberty coupled with judgment and discretion. Besides, he must remember it is no longer his money but God's money, and it should be so distributed as to bring the greatest honor to Him.

#### 2. Proper Methods of Distributing The Tithe:

The church today is the only organization that corresponds to the "storehouse." If there is any need whatever for the tithing system today, there is need for urging Christian people to pay the tithe through the regular church channels. It is urged here that tithers pay their tithe into the church treasury and then let the church, feeling its new power, plan to have a larger part in the real program of our Lord. There may be other good methods, but four have been successfully worked:

(a.) *White unmarked envelopes.* The tithe is put into these envelopes weekly or monthly and dropped into the contribution box. No one knows to whom the envelopes belong, not even the church treasurer. When a member agrees to tithe and takes a package of envelopes his name is removed from the treasurer's records, and he is not called upon for further subscriptions. When the monthly treasurer's report is given, two reports are made, one the amount received from regular subscriptions, the other the amount received from tithers. The

chief argument for this plan is that it maintains privacy in regard to a man's income.

(b.) *Envelopes with a number on the corner*, corresponding to a number on the treasurer's record. This plan gives each tither credit on the books and still maintains privacy. One church following this plan divides the tithe as follows: 5% for local poor in and out of the church; 95% between current expense budget and missionary budget—47½% to each.

(c.) *One-half of the tithe or some fixed proportion* pledged to current expenses, the rest to be distributed by the tither among the various missionary and benevolent agencies. This puts the responsibility upon the tither or studying the work of the various Boards that he may intelligently give for their advancement.

(d.) *The tithers pay about 90% of their tithe* through the regular church channels, current expenses, missions and building fund, if there is one. They keep out about 10% for Sunday school, Christian Endeavor or other regular calls.

The proper method, therefore, is to set apart each week or month one-tenth of the income, in actual money, as God's tithe. Then pay God's money through His church and its various organizations. Every man who does this knows without question that he is a tither. This brings a great satisfaction to the tither himself. It will bring strength and power to the church. It will bring glory and honor to our Lord, and help to extend His Kingdom throughout the world. B. W.

#### <sup>1/10</sup> SAMPLE COPIES

If you receive a bunch of sample copies of THE TITHER it means that you are asked to distribute these to persons interested in tithing and Christian stewardship.

#### <sup>1/10</sup> AGENTS WANTED

THE TITHER is anxious to secure a representative in every community to solicit subscriptions. We have an offer that will attract you. Write today and ask about it.

#### <sup>1/10</sup> NOTICE

Please note that the office of publication of THE TITHER is at *Burlington, North Carolina*. Make remittances to the Editor, C. B. Riddle, who is also treasurer of the publication.

#### <sup>1/10</sup> PLEASE TAKE NOTICE

Please notice that THE TITHER is interdenominational. All the editors represent different Protestant denominations. We solicit the co-operation and efforts of all Christian people in behalf of our work.

#### <sup>1/10</sup> A WORD OF APPRECIATION

During the last several weeks subscriptions to THE TITHER have reached us from practically all sections of the United States. The letters accompanying these subscriptions have been helpful and the means of forecasting THE TITHER'S destination. The first issue has a circulation of three thousands copies.



## TITHING BY TITHERS

### THE TITHE IS THE LORD'S

Rev. John R. Weathers

**G**OD'S cause in the world is languishing for want of financial support. Men of ability, zeal, and devotion to the cause of the "pure and undefiled religion" of which James speaks, hesitate to enter boldly and exclusively into the work of teaching and preaching the gospel, because of the uncertainty of financial support. Men must receive the necessary financial compensation for their work in any vocation. Labor in the Lord's vineyard should not be excepted. The Levites and the tabernacle and the necessities of the poor were specifically and amply provided for in the theocracy of the Jews. Is there any reason why the Church should be denied the same benefit? It is practically under the same divine leadership.

The tithe was God's tax-rate throughout the Patriarchal and Mosaic dispensations, and was pleasing to the Lord. It existed centuries before it was incorporated into the Mosaic code. In the twenty-seventh chapter of Leviticus it is divinely stated that "The tithe \* \* \* is the Lord's; it is holy unto the Lord." This language expresses a divine principle that has never been authoritatively revoked. In my humble judgment, derived from searching the scriptures, the tithe is basic and eternal in the economy of God.

Many devout men seem to think that all requirements expressed in the Mosaic law were annulled at the time of the crucifixion of Jesus of Nazareth. But were they? If so, what did that same Jesus mean when He assured the Jewish multitude, in His immortal sermon on the Mount, that He "came not to destroy the law or the prophets, but to fulfill;" and that "till heaven and earth pass, one jot or one tittle should in no way pass from the law till all be fulfilled?" The ceremonial provisions of the law were fulfilled and passed away because they were no longer of practical use in the divine economy. But can we say this of the tithe-requirement? Is a liberal supply of money no longer needed in the proper conduct of the Lord's work in the world? If so, what has been substituted for it? If the things of the law were all typical of things in the new dispensation, what did the law of the tithe typify? It was specific and definite. The faithful Jew contributed to the Lord's treasury at least one-tenth of his increase. This was not determined by his worldly and fallible judgment, but by the Lord's specific requirement.

The tithe pleased the Lord then; will a less amount please Him now? Has He stated, even by implication, that men may "chip in" according to their own feelings in the matter? If so, I would like to know where to man's happy and acceptable relationship to God. The slackers and robbers of God? It is a fruitful and vital question.

Washington, D. C.

### SEVEN FACTS ABOUT TITHING

Dr. Harvey Reeves Calkins

**T**HERE is a question that sometimes perplexes sincere people. It is this: Is a tenth rigidly required from every man, under every circumstance? Or, will not the all-wise and all-living Father give special guidance, so that a man can set apart some other proportion, rather than a tenth, as an acknowledgment of the divine ownership? Certainly, we do not affirm that the eternal God has no power to alter the ratio which he himself has ordained. And certainly a child of God should receive personal guidance from the Holy Spirit. But personal desire and personal convenience are very easily mistaken for personal guidance. Before claiming special illumination one would do well to consider the following facts. They are not here listed to coerce a man's free conscience, but certainly the average man will not turn lightly from the uniform of practice of good men through all the centuries in order to maintain the right "private judgment."

1. The setting apart of some proportion of income is the acknowledgment of God's ownership. This is fundamental and beyond the sphere of private judgment. A tenth is the proportion that has been observed since the earliest days of human worship.

2. This proportion was fixed in very ancient times, is known to have been recognized in different nations, and is definitely recorded in the most ancient Scriptures.

3. This proportion was paid by Abraham, "God's friend," as an act of personal loyalty, and by other patriarchs, long before the statutes of the Jews were recorded.

4. This proportion, in set terms, was commanded as "the law" for the Jewish people, and was uniformly followed during the entire history of this chosen race.

5. This proportion received promise of God's peculiar blessing when he rebuked a neglectful generation for their presumption in offering shrunken values, and when he commanded them again to "bring the *whole tithe* into the store house."

6. This proportion was definitely sanctioned, and the paying of tithes recognized and honored by Jesus Christ in the words, "These ought ye to have done."

7. This proportion has been set apart, as a life habit, by thousands of the most spiritual-minded Christians for many centuries. Multitudes of witnesses in ancient and modern days "have proved Him faithful that promised."

Chicago, Ill., 740 Rush St.


16

Most people who oppose paying the tithe do so because they are not willing to part with that much money.



## ROBBERY AND ITS FRUITS

J. O. Atkinson, D. D., Field Secretary of Missions, Southern Christian Convention

HE last Book of the Old Testament has as its text and theme, *Robbery of God*. The Jewish nation had become prodigal, wasteful, commercialized, greedy. They not only spent their money, they also spent God's holy tenth on their own pleasurable indulgences. Malachi, the prophet, stands, and with clarion voice calls out, "Bring ye all the tithes into the store house." But they would not bring in the tithes. Then he plainly and distinctly tells them that they have robbed God.

Is it any wonder that the Jewish nation then becomes sterile in religious literature, barren in religious manhood, for a period of about 400 years? Should a nation of robbers survive and bear fruit? God had not so willed it.

Was not our great nation also becoming to be a nation of robbers? "Ye are cursed with a curse," said Malachi to the Jews. Why? "Because ye have robbed God in that ye have not brought in your tithes and offerings." That was a sore indictment.

How many in America, how many in the Protestant churches of America, are today bringing into God's house (service) all of the sacred tithe?


Are we to escape a fate less severe than that which befell the Jews if we make the same mistake, and violate in the same manner that they did?

The Secretary of State for North Carolina says that North Carolinians have spent more for automobiles in the last ten years than they have spent for all school and church properties for the last 250 years. Do all those who ride in automobiles, and the rest of us as for that, bring our tithes in full into the Lord's treasury? And does this large expenditure for a luxury and a correspondingly relatively low expenditure for church and school properties explain the further fact that North Carolina, favored as few States are by soil and climate, is next to the poorest State in all the Union?

That nation is sterile and barren indeed, and is doomed to remain so, which robs God by failing to bring His holy and sacred tithe into His store house.

*Elon College, N. C.*

10  
GOD'S LAW OF THE TITHE  
Rev. W. D. Harward, D. D.

MONG the laws of God, announced to be operative in the conduct of the affairs of men, none is more vital to man's prosperity, usefulness and spiritual development than the one in regard to the tithe.

We say that the word *stewardship* expresses man's relationship to God. In other words, that life and all things that come into the possession of man, are to be held in trust, and to be used for God, the rightful owner. But the tithe is a God given principle to make real the operation of stewardship.

The man who conscientiously and heartily adopts this Bible method of finance has operative in his life a principle that brings him face to face with the thought, and

that continually, that God is the owner of all and that prosperity, well being and freedom from anxiety are all bound up in this recognition and in the faithful discharge of the assumed obligation. The man who pays rent acknowledges that he is using property belonging to some one else. And the man who practices the tithe is following a course which enables him to live with a keener and more practical sense of the thought that God is the owner of what he has in his possession and this may lead, and should, to a larger and more joyful giving. In other words we may be led to make offerings after that we have paid our tithe. In the strict sense we are not giving until we have laid aside the tithe. A man who pays rent is not giving to the landlord. He is paying what he owes. We do not give that which we pay as interest on money borrowed. We simply return what is due to the owner.

God's law, announced in Lev. 27:30, has never been set aside. "And all the tithe of the land, whether the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

There were some tithes to be paid under the Levitical system that were no longer binding when that system was done away with. But not so with the tithe which is, "holy unto the Lord." It was not Mosaic or Levitical for it was in operation before Moses' day.


It was simply incorporated as was the law of the Sabbath and can no more be set aside, without detriment, than the law of the Sabbath, for there is involved a fundamental, moral and ethical principle that is vital to find the statement. Brethren, are we not "divine" man who is not a tither is robbing God as surely as were those whom Malachi charged with this sin.

There has been no change in our relationship to God. There has been no change in the universal answer of humanity to the call of our heavenly obligation.

For the extension of the Kingdom of God in the earth, and for the putting of the Church on a sound, commendable and influential basis, it is high time that the old haphazard, "tipping system," way, "give when you feel like it," way, or giving, "under pressure" be laid aside and let God's holy, fundamental, vitalizing law of the tithe operate in glad and happy response to His just claims. When this is done then the "financial problem" of the Church will be solved, God's people will be happy and their "barns will be filled with plenty and their presses will burst out with new wine" and there will be no room in the life for the "uncontainable blessing," but it will overflow to bless the world.

*Dendron, Va.*

10  
THE CHRISTIAN DOCTRINE OF PROPERTY  
By Dr. E. M. Poteat

HE world and all the people in it, the earth and all the treasures of it belong absolutely and solely to God. Ownership inheres in God, possession is a prerogative of His people. The property I control I hold in virtue of my relation to God.

How did I get this square inch of the earth I find in my possession? If I am a barbarian I probably got it



by fighting for it. My sword is the sign of my ownership.

If I am a twentieth century gentleman, my title rests in the consent of the community, and in the determination of the state to support me in my right to keep other people out of the use of my plot of ground.

If I am a Christian I am myself owned. God by creation and by redemption possesses me. But He who owns me and the world has put me in charge of a portion of His property. That is, He takes me into the Firm.

We must define property in Christian terms if Christianity is to hold the leadership of the world. Many minds are working in this field. Socialism is proof of it. Beginning in a sense of economic injustice, and chiefly concerned, it seems to me, with an economic paradise of outward comfortableness as its chief goal.

Some of the minds that are working in this field are non-Christian, some anti-Christian, and society is likely to become confused in a multitude of counsels unless Christ, who is the Light of the world, speaks through His people a clear word. For of course there is a Christian doctrine of property, or, to say the least, one is implied in all that our Lord said about our relation to God as Father and to His world, and about our relation to all other men as brothers.

What does God contribute? All the original materials; that is, the earth, the laws of nature, yourself, and your intelligence, *all* the original materials.

What does society contribute? It contributes to your accumulation the character of wealth, and a tremendous increment in the value of the accumulation. Society, the opportunity of exchange, gives to your accumulation the character of wealth. The Indians sold Manhattan Island for twenty-eight dollars; the land now is worth three and a half billions. Society made that money. Individuals did not make it except as members of society.

The individual has contributed industry, has contributed some forethought—but God gave him his intelligence. *How much* does he contribute?

One man told me he had attempted to calculate the amount of his contribution to his own prosperity. He ran an electric light plant, an ice plant, and a dairy and was very prosperous. He said in all his calculations he had never got in above five per cent.

What about the principle of distribution? All production is a joint product of these three forces. How much should I have, how much should you have, how much should any other man have?

Since love is the Christian law, and service is the Christian life, a man may have all that is necessary to maintain him in full efficiency as a servant of the general good, and that means that all the property he has must be as good for him while he has it, and at the same time, as good for every other member of the race to the ends of the earth.

Greenville, S. C.

16

If you get a copy of THE TITHER it is an invitation to subscribe.

## GIVING THE TENTH

George D. Watson

"And Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace, then shall the Lord be my God; and this stone, which I have set up for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."—Gen. 28:20-22.



IT IS no small perversion of Scripture that the passage in Malachi 3:10 about bringing tithes in the storehouse, should always be applied to a spiritual consecration. If thousands of Christians would only take it just as it reads, and begin at once to give God a tenth of all they receive, it would prove to be the keystone in the arch of a full consecration, and one of the greatest blessings of their lives, both spiritually and temporally.

Some may say that the giving of a tenth was only a Mosaic law; this is a mistake; it was in practice by the saints of God five hundred years before the giving of the law. Abraham gave a tenth of his spoils to the priests of God (Heb. 7:4.) and Jacob gave a tenth of his income to the Lord, and so far as we know, it was the practice of Noah and the saints of the earliest ages. When the Holy Spirit gets possession of a soul He writes His principle of giving a tenth on the heart, showing it is not merely a Mosaic but a Holy Ghost law.

There are marvelous spiritual blessings connected with giving a tenth to the Lord; it is a wonderful stimulant to faith; it strengthens obedience on all other lines, it brings light into the mind on other subjects, it is a safeguard against greed and stinginess, it makes benevolence a fixed affection in the soul and not a spasmodic action, it makes us appreciate our nine-tenths far more, it makes God's special providence more real to us, it makes the conscience tender, and gives sweet access to God in prayer.

It is a great blessing financially to constantly give a tenth of all you receive to the Lord. The living God keeps His financial promises just as absolutely as He does His salvation promises. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty." How few Christians positively believe this word and steadily act on it. I have never yet met a person who gave regularly a tenth to the Lord that ever regretted it. They uniformly testify that since they have done so they have prospered far better in all their temporal affairs. I am absolutely sure, with Muller, that God does not want any of His children in debt for destitute; and if all of us who are in debt will repent of the sin of getting in debt, and promises to God to never go in debt again, and to give Him one-tenth of all we receive, and to stick to the covenant with a loving heart, He will begin to work financial miracles for us and soon have us free from debt. See Rom. 13:8.

After losing my orange groves in the freeze of January, 1895, and being heavily in debt, I acted on these principles, and since I made that covenant God has wrought undreamed of financial miracles. A lady thousands of miles from my home wrote me, to my surprise,



that she felt impressed of God to give me \$80 every year till my debts were paid; and many other things have happened just as marvelous. Since that covenant I have never gone a cent farther in debt, have never been without some cash money, and have a hundred-fold more assurance for all financial supplies than when I had the property. So firm is my faith on this point that if I had no postage stamp to send a letter to my family, and had some of God's tenth by me, I would not touch it to buy a stamp, but wait on my heavenly Father for it. God will not do wonders for us till we get away from our slipshod faith and partial obedience. A great many will say they keep no regular account; they think they give about a tenth, etc. That is the way I used to give, but I see how that is shilly-shally obedience. It will please God to give Him a tenth and not a guess about tenth. Then some aim to give a tenth at the end of the month or the year. This is degrading our Lord by putting self first and Him last. Honor God by putting Him and His Kingdom always first, and then He will honor you. Just as soon as you receive any money, be it so small, take out the tenth for the Lord, do not wait till you spend the nine-tenth, do not use it all up and promise to pay the Lord's tenth out of the next money you get. That is a sloven, shabby way of dealing with God. Treat your Lord in all these matters with the respect and honor as if He stood visibly by our side; don't be mean and stingy in your treatment of Him, but generous and prompt and free-hearted and God will treat you like a prince, and ever and anon He will astonish you with some great favor. Be you ever so poor, old or young, married or single, parent or child, even if you have only an occasional dime to call your own, give one cent of it to God, do it religiously, lovingly, rigidly, and as sure as you live Omnipotence will find some way to bless you in your temporal affairs.

Will you believe this? Will you begin to do it? Ask the Holy Ghost to help you to keep it as a holy covenant. Ask for divine guidance just where you should give the tenth. Don't bestow it according to your preference, but keep your mind impartial and the Spirit will lead you where to give it.

16

#### A NOTE OF THANKS

We are indebted to the men—the busy men—who have so kindly furnished articles for the initial number of THE TITHER. They sent these articles at our request, not knowing how the publication would look at its first appearance and for this confidence we are grateful and trust that no one will be disappointed in what is now before them.

16

I have been tithing for three years and on no account would I go back to the slipshod way of giving sometimes when I feel like it. My life has been richly blessed, both materially and spiritually since claiming God's promise as in Malachi which is the only solution to the Church's financial problem.—R. Y. H., Grand Junction, Col.

#### PROPORTIONATE GIVING

Robert E. Speer

**T**HIS matter of tithe giving we are not to think of as a symbol of legal Judaism. Its claim upon us rests upon moral considerations that would have made tithe giving the duty of man even if the Jewish law had not been enacted. Revelation does not create moral ideals; it only expresses moral ideals that lie in the will of God. If the principle of the tithe is to be operative in the present day accordingly it must be operative because of the broad moral considerations that underlie it, which, as a matter of fact, made the principle of tithe-giving operative long before it was ever expressed in any of the legal enactments of the Old Testament legislation. We read in the Epistle to the Hebrews that the principle was held to have existed in life long before the legislation came into being. Just so the observance of the Sabbath Day does not rest for us upon the fourth commandment; it would be just as valid and real to us today if we had never had any decalogue at all. The life principle and privilege of the tithe is a working scheme of proportionate giving by which we can make the principle of stewardship actual and living. I should like to suggest just a few of these practical moral considerations on which it rests.

First of all, *the Gospel ought to lead and enable men to do more than pagans and Jews.* The Jew in the old dispensation was expected to bring his tithe in addition to his taxes and his various offerings. The generosity of many pagans equals the old Jewish standards. We do not need to enter into the motives that led them to give. The mere fact is that many of the non-Christian people like the Jews have given much more than tithes. Now our Lord said unequivocally that principle were to be judged by their results; that modes and motives of action cannot claim the allegiance of man because of any beauty of their expression. By their fruits they were to be tested.

Secondly, *the Jew and the pagan faced no less difficulties in the way of practicing a principle like this than we face.* We face no greater difficulties than they faced. As a matter of fact they did face greater difficulties than we. The Jew was a poor man and lived in a poor land. He had no such currency passing through his hands as passes through ours. He gave of his orchards and fields or he set aside one-tenth of his soil that its produce might be regarded as not his own but God's. If these men then and these men now out in those darkened lands will override this difficulty and, in spite of poverty and limitation will do this, it is not asking or expecting too much that Christian men should do so.

Thirdly, *we need more practical abiding principle* like this to make sure that the principle of stewardship is a reality in our lives and that we do not inwardly find ourselves swept into self-deception. It is the easiest thing in the world for a man who does not deal with God in the matter of obligation as he does with his fellows to find that he has not been giving God his due.

In the fourth place, *God never would have ordered it, if it had been a mere transitory matter; if it had not*



been for our good. He does not need it for Himself. All ten-tenths of our wealth he can take away if he pleases. The principle of tithe giving is needed by man. He made it clear not as something for that time only but as something for all time. Man's moral constitution has not altered. The fact that it was good for man three thousands years ago is an evidence that it is good for man still. Our moral nature is the same across the lands and across the centuries, and the old principle was not a principle that belonged to a particular epoch; it was a principle that lay deep in human nature.

Fifthly, *money is the most perilous thing* with which we have to cope, next to the baser, sensual nature. It is one of the most dangerous forces with which we have to deal. Money, we all know how perilous it is, how constantly through the New Testament the warnings are given.

In order to escape that peril, we need the protecting grasp of some great and secure principle. Who does not know how serious this need is? We can think of friend after friend who in these last years has had wealth piled in upon him, and we have seen the spiritual atrophy, unless he clung to some simple principle of action like this to hold him secure.

In the sixth place, *our Lord Himself recognized and approved the validity of the principle of the tithe*. He said to the Scribes and the Pharisees: "You give tithes, and this you ought to have done." So many times now do we say that the Old Testament laws are abrogated in Christ. The types and shadows were fulfilled and terminated in Christ, but the moral law was not terminated in Christ. None of these moral ideals did Christ abrogate. He reinforced and sanctioned every one of them, and poured upon each one of them the burden of a greater obligation. He explicitly endorsed the tithe. "You give tithes, and this ought you to have done."

Seventhly, *there is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day*. Both rest on the same ground of Old Testament sanction. New Testament recognition, moral claim and adaptation. And, if the Sabbath had fallen into neglect as the tithe has done, the same arguments would be raised against its revival which are raised against the tithe.

Eighth; *it is the only sure way of giving God His right share*. If we say with regard to every other obligation, "Now I will scrupulously regard that what I owe to every other creditor I will certainly pay;" and then take the view that for the Lord of All we will pick up the crumbs that are left at the end, the chance is that He will get less than His right in what we have to give and spend. The only sure way of securing to the uses of God in the extension of His kingdom what it needs is to set aside carefully for Him the first tenth. I wonder sometimes whether that instinct did not account for the change of the Lord's Day from the seventh to the first day of the week. We are often hard put to give our Scriptural grounds for the change. If you rest it on any legislative grounds, the Old Testament principle is clear—the seventh day. Why did the Christians

swing around to the first? First, the memories of the resurrection; second, there was the feeling, "Perhaps I may not have the seventh day this week. I will make sure that God has His day before anybody else. The first I will give to Him." And through the years the Christian conscience has insisted that it must be so. The same instinct will govern our hearts, if we allow it, in regard to our wealth, which is only time and strength embodied in a transportable asset.

Ninth. *It is only so that the causes of Christ in the world will get what they need*. They never will get it by any mere system, never by any haphazard method, by allowing every man to whittle out his own principle; it will only be when the whole Church generously yields itself to some corporate principle that bears a definite relation to all its life. The general adoption of the principle of the tithe throughout the Church would pour into all the treasuries of the agencies of the Church and the great philanthropies and movements of charity and good will all that they would need for the work that must be done, and we shall not be likely to accomplish it in any but this simple, fundamental ethical way.

Tenth. I think every man will find, as every man who has passed through the experience can testify, that *the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life*. It carries him forward and leads him out into a wider expanse. The whole thought of God's love and presence and human duty becomes more vivid.

In the eleventh place, *it may bring the great religious expansion and awakening for which we long*.

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I suppose we have many times stumbled at Horace Bushnell's word on this subject and wondered whether for once one of the greatest spiritual voices of his time had not missed the true note when he said: "One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes the Kingdom of God will come in a day." But may this not be true? Mr. Gladstone even went so far as to say: "I believe that the diffusion of the principle and practice of systematic beneficence will prove the moral specific of our age."

Lastly, I believe in this principle because, regardless of anything that will flow from it, it is *fundamentally right*. It does not matter what effect it may have on our lives, whether it pinches or cramps. We believe in it because we think it is right. I liked a letter that appeared in the Sunday School Times a few years ago. A number of letters had been published telling of the prosperity which had followed the adoption of tithe-giving. One man wrote that he had an utterly contrary experience from the rest, and told a long story of the struggle that he had undergone, growing harder and harder ever since he had adopted that principle. Shortly after there was a letter from Canada which said that what the last man wrote, who had done it because it



was right in spite of the hardship it brought, had touched the writer as no experience of prosperity had done and he also had begun what clearly seemed to him now the thing to do because and only because it was right.

I do not mean to say that the privilege of giving a tithe is all that there is to proportionate giving, or that it exhausts the principle of stewardship. There will be men whose duty and privilege it will be to give two-tenths or nine-tenths. I am only setting forth some of the reasons for believing that the practice of the tithe is the best method for securing for the principle of stewardship an initial grip of reality upon life.

New York City.

16

### HOW TO TITHE AND WHY

By a Layman

*"When should I commence tithing my income?"*

Now—today. Count what money you have on hand and put aside one-tenth of it. Add to this one-tenth of all you receive from day to day, week to week, or month to month and draw from this fund as you have calls for aid in behalf of Christian work.

*"Do you recommend this as the best method?"*

Yes, for most people; especially farmers, men and women on salaries, wage workers and all persons who are not accustomed to keeping accounts. Professional men, tradesmen and business men who keep a record of their income and expenses prefer, as a rule, to open a "Tenth" or "Tithing Account," crediting this account with one-tenth of their entire net income and charging it with all sums paid out for Christian work.

*"How can a business man know his net income until he takes his annual or semi-annual inventory?"*

Estimate as closely as you can what it will probably be and give on that basis until you know your net profits. If you have overgiven and can afford it charge the difference to Free Will Offering Account, otherwise carry forward the balance to the credit of Tithing Account.

*"What constitutes my net income?"*

If you are a farmer, it is all the money you receive for the products of your farm and the cash value of all your family consumes. From this gross amount it is fair to deduct, before tithing, all money paid for hired help and taxes on your farm; also the cash outlay for repairs on buildings, farm implements, etc.

If you are a physician your net income is your entire income less your professional expenses, such as office rent, medicines, cost of keeping a horse, etc.

If you are a lawyer, substantially the same rules apply as to a physician.

If you are a minister it is the total amount you receive less traveling and other expenses connected with your parish and ministerial duties.

If you are a merchant or a manufacturer or a banker, of course you keep accurate accounts. Your net income is the gross profits of your business less strictly business, but not family or personal expenses.

If you are a mechanic, or employee and wage-worker in any capacity, whether by the day, month or year,

your net income is your total income less legitimate business expenses connected with your work, such as car fare, etc.

*"Suppose I am in debt. Should I not pay my debts before tithing my income?"*

No. As well talk about not paying the interest on the money you borrow to use in business because you owe your grocer or other debts. Your tithe is of all debts the most sacred. Under such a rule, all you would have to do to escape all obligations to give or pay anything would be to keep in debt. Besides, the universal experience of the very large number who have commenced tithing while in debt has been, that with the remaining nine-tenths they were able to pay their other debts more easily and promptly than if they had tried to keep the whole for that purpose.

*"Should I tithe my capital?"*

No. Whether your capital is in money, or property, or brains, or hands, or all these, it is that from which you produce income. Pay proportionately from your income only.

*"Should I ever give more than the one-tenth?"*

Yes, when you can afford to do it without endangering your ability to produce a reasonable income. But "give" is not the right word to use until the tenth, God's tithe, has been paid. "But just before you are generous." In other words, pay what you owe before "giving" anything. Giving or making free-will offerings cannot justly commence until the tenth has been paid.

*"Suppose I am able to support my family only by the close economy; should I pay one-tenth?"*

Yes. And if for no other reason than because the remaining nine-tenths will go further.

*"Strange logic that. Can it really be true?"*

I believe it to be absolutely true, and the reasons are based on the personal testimony of thousands, who have tested it. Will you not try it and prove its truthfulness? Now, I admit that if you should do it for this purpose only, you would, or at least ought to be, disappointed. But I take it for granted that you are a Christian, that you do want to honor God with your substance, that you do trust His promises, and that you want to do your duty. With these motives you will not be disappointed.

*"To what objects should I devote the tenth of my income?"*

The most comprehensive and, to me, satisfactory answer is that it can be properly applied to every cause which has for its object the upbuilding and advancement of Christ's Kingdom, commencing with the free, strong and hearty support of your own church and pastor.

*"What does the advancement of Christ's Kingdom include?"*

In my opinion it includes anything you give without expectation or hope of repayment, or even partial pecuniary reward, for the purpose of making people purer, better and happier through faith in Christ and faith in you as an unselfish follower of Christ.



*"Suppose that for the present I am not quite decided to adopt tithing my income, but that I resolve to be more liberal. Will not that answer?"*

Liberal in what? Paying only a portion of your debt? You owe the tithe. Liberality does not commence until that has been paid.

*"Suppose I give until I feel it?"*

Possibly you have inherited or acquired a "close" disposition and would "feel" the giving of a nickel or a dime when you ought to give a dollar; or you might "feel" the giving of a dollar when you ought to give ten. Or on the other hand, you may have a naturally generous nature and in order to "feel" it, would have to give, say, ten dollars, when one, or two, or five would be nearer right. Feeling is not a safe guide. God's law, which is but another name for God's principle, of paying the tithe is a safe guide and it pays, literally and in every sense, to obey it.

*"If I receive a gift of money or a legacy, should I devote the tenth of it to God and His work?"*

Yes, the remainder then becomes capital from which you may spend for other purposes, make free-will offerings, or invest for the purpose of producing income. If you prefer to keep it all, credit your tithing account with one-tenth of its value and pay this out as you have opportunity.

*"Suppose my income is derived from investments or*

*If you cannot divide it regard it as capital and tithe the income derived from it.*

*"Suppose my income is derived from investments or from rented property, what is my net income?"*

It is all you receive, less the cost of collecting, taxes and repairs.

*"If I may deduct taxes paid on property rented to others, why not on my home?"*

Because taxes paid on your home are family expenses, just as rent would be if you did not own your home. In the other case they are business expenses, the rented property being your source of income.

*"Suppose I have no regular income?"*

Tithe whatever money you receive, whether in gifts, allowance, or for labor performed.

*"Suppose a boy or girl is given say fifty cents a week as an allowance and is willing to give one-half of it or one-tenth of it to good objects as you advise; what advice would you give?"*

One-tenth by all means. It is folly to train a child in habits that are not expected nor intended to be permanent.

*"In our gifts to different objects we are often in doubt as to what should or should not be charged to our tithing or tenth account. Can you give any general rule which will serve as a guide in these matters?"*

The rule commonly followed is to charge to that account all money voluntarily given, and the fair cash value to you—not to the recipient—of all else given to the cause of the Master or where the object is to do good in His name and where you never expect the return of either principal or interest.

If you have not already done so, will you not at once

resolve to begin paying what you owe? No matter what your income, nor from what source it comes. No matter how old you are, or how young. You receive something; set aside one-tenth of it.

Do not think or say you cannot afford it. You can. You will not only have more money to spend for Christ, in doing good, but you will have at least as much, if not more, for your own use, if you do it. You cannot afford not to do it.

*"Sound strange?"* Possibly it does, but no stranger than that you can do more work in a year, working six days in a week, than if you work seven. In other words, sacrificing 14 per cent of your time without pecuniary reward. Thousands, tens of thousands, have tried tithing their income—are trying it—and their testimony is uniform as to its benefits.

Tithing pays! Pays in spiritual blessings; pays in temporal prosperity; pays in happiness; pays in embraced opportunities for usefulness and doing good; pays in a higher, deeper, broader, happier Christian experience; pays in every good sense.

*"Don't know your exact income."* You know approximately. You know what you have now; tithe that. Do it now! You know what you receive today—this week. Make the start. Take the first step. Light will come as you need it. You have your Father's promises; take Him at His word. They include temporal as well as spiritual blessings. Test them by saying "I will."

10

#### PRAYER AND HUMAN INTEREST

Dr. Harvey Reeves Calkins

**F**IRST of all, we must keep in mind the central fact of Christianity. The Kingdom of God is a social organism. It is made up of persons. All of them are related directly to each other and to the Supreme Person whose loving-kindness is the law of the Kingdom.

Set it down right: *Prayer is the soul's sincere desire.* Without desire, prayer withers at the root. It becomes at once hateful and virulent hypocrisy, or it degenerates into the pagan quest for "merit," or, more common than either, prayer ceases altogether. Prayer that prevails first with him who prays.

And now comes an honest difficulty—What if there is no desire? Meet this difficulty straight. Do not evade it.

"Pray for Bolivia!"—and thoughtlessly the answer comes, "I will." But I have no intelligent desire, how can I therefore offer intelligent and honest supplication?

I have a kindly wish for all humanity; therefore it is easy enough to insert the word "Bolivia" or Patagonia" or "the Punjab," when I pray with comfortable complacency that the Good God will bless men everywhere.

But this is not discerning prayer. Certainly it is not prayer *stewardship*. With equal complacency I might pray for the denizens of the Milky Way or the inhabitants of Mars. I have no real longing, no actual desire.



Human desire springs from human interest. One always may know if his prayer is really a *stewardship* by asking himself this question: "Am I honestly interested?" At root therefore Christian prayer itself is a matter of human interest. The interest may be slight, even trivial, but it must be real.

Perhaps God could bless helpless and needy people in this world without one thought of human co-operation, but He does not. Perhaps He could rule as absolute Dictator, sitting in silent and eternal isolation, but such a God is not revealed in the Bible. He is Immanuel—God with us. He has called for a democracy of Christianity where the people must learn to interpret the will of God both for themselves and for others and thus lay hold of God's strength.

Blessed is the Christian who has learned to cultivate genuine interest in the manifold facts of human life. He stands ever at the doorway of prevailing prayer. For, as interest increases desire deepens, and as desire deepens, instinctive prayer is ready to prevail.

*Chicago, Ill.*

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#### AN ASSOCIATE EDITOR TELLS HIS EXPERIENCE

**F**ORTUNATELY for me our pastor preached two sermons from Malachi III, telling us that God would go into partnership with us in our business and help us make money, providing we would return enough to Him to keep us from getting selfish. I believed everything the good man said, but did not have the faith to step out on God's promise, but finally I made an absolute promise to the Heavenly Father that I would tithe. I got started to tithing and my Heavenly Father has been my partner in business ever since and has done miraculous things to help me make enough money to meet expenses, and lay up something for a rainy day.

Not all has been easy sailing since I started to tithing. After I had been tithing several years I invested all my earnings in stock in an incorporated manufacturing concern. About this time two of our children took sick, requiring the services of a doctor continually and often a nurse. This made it necessary for me to give up my position on the road and I took another, working for only \$15 a week, so I could be at home. Expenses were enormous and I had to have money and didn't know where or how to get it. I went to and from work praying the cashier of the bank of heaven to help me out.

Finally I went to a local banker, a man who has known me for years, and asked for a loan of \$100. He looked up in surprise and asked me if I thought I could ever pay it back if he made the loan. I felt mighty cheap as you can imagine, but I kept on praying and I got the money. In answer to prayer this same banker loaned me \$2,300 inside of two years with no more security than I offered him in the beginning—certainly an answer to prayer and splendid help from my partner.

After two years' time the sick ones had been well cared for and I was making a good salary, my stock had

increased in value and I had more money than ever before. Who, except the God of Heaven and earth, could help a man out in such a wonderful way?

God helping me to make money is a boon, but that is not the only blessing resulting from putting a *God's pocketbook* in our home. When we started to tithe we were among the smallest givers in our church, now we are perhaps the largest. With part of God's money we are educating a child in China and expect to take care of a big family over there. *God's pocketbook* provides money for missions, temperance, helping the poor, sending flowers and dainties to the sick we want to lead to Christ.

We are now able to give about two-tenths of our income to the Lord and still have more money for ourselves than we ever had before, and expect, in due course of time, that the money we accumulate will bring a sufficient income to enable us to live moderately and then we will run the business entirely for the Lord, giving Him every dollar we make.

God's pocketbook is as sacred in our home as the Bible and we would no more think of parting with the one than with the other. In our experience we find the money second only to love as a power to win people to Jesus Christ, the Lamb of God who taketh away the sin of the world. Leading people to Christ is the biggest job on earth and God's pocketbook makes us effective in doing this kind of work.

*Freepost, Ill.*

FRED G. THOMAS

**NOTE:** Brother Thomas is a layman—a tithe advocate of the strongest type. He is known as "Tithing Thomas" throughout his state and other sections.—C. B. R.

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#### FROM OUR MAIL

I have been a tither for thirty-one years. There is a growing blessedness in it.—D. H. T., *Washington, D. C.*

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I trust that THE TITHER may have a wide reading and great influence. Best wishes to you in your good work.—H. W. B., *Greenville, S. C.*

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I like specializing in all things and this is one of *specials of specializing* and I am ready to help you put it through. You have my prayer for its success.—P. S. D., *Graham, N. C.*

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Enclosed find check for one dollar for which kindly send me, beginning with the *first* issue, THE TITHER. If I am a little late please begin my subscription with the first number anyway.—G. B. de V., *Glendale, W. Va.*

$\frac{1}{10}$

I am more than gratified. I am rejoiced, elated, delighted that you are to begin THE TITHER. You will find my check enclosed for a year's subscription.—J. O. A., *Elon College, N. C.*

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I have just noticed about THE TITHER in The Christian Leader of Cincinnati, Ohio. The title enlists my attention, for I believe that the tithe is the Lord's.—J. R. W., *Washington, D. C.*



## THE VOICE OF THE PRESS

NOT A TITHE, BUT A SEVENTH  
Centenary Bulletin

**D**ID you notice that 15 per cent exemption on the income tax report?

The government figures that a taxpayer ought to be allowed an exemption of 15 per cent of his income for benevolences. The government needs the money, every cent which can be taken from the people without causing too much embarrassment to industry and too much hardship of life, and yet the government says, in effect: If a taxpayer gives one-seventh of his income to benevolent purposes he need not pay a tax on that portion of his income.

We thus have set up before us a standard of giving beside which the tithe seems very modest. And yet if the church were to suggest a seventh rather than a tenth of the income as a fair testimony for the acknowledgment of our stewardship to God, what a protest there would be.

It is evident that the war is setting new standards for the stewardship of possessions, just as it is for the stewardship of life. The question which every heart has to answer today is not how much we must keep for ourselves, but how much we can easily get along without.

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### THE MEETING OF THE COINS Selected

**T**HE following is an allegory which tells of a special meeting of coins held in the offertory-plate:

The pennies attended in large numbers, and the nickels were well represented. The chairman, a nickel piece, was understood to be especially pious, having attended more religious meetings than all his companions combined. Several dimes stated that, although they had been in the habit of attending offertory meetings with fair regularity, they had of late been so much employed at moving picture shows, soda fountains and cigar stands, that they, too, found it increasing difficult to attend. The 50-cent piece wrote that he was so incessantly required at the gold club, and theatre that he had retired from offertory-plate duties, but hoped occasionally to send his half-brother in his place. A telegram was received from A. Cheque, Esq.: "Fully prepared to come, but detained to settle automobile transaction." A neatly folded dollar bill, who was resting quietly and unobserved in the bottom of the plate, said he had been brought to the meeting by a poor widow, who, though she could ill spare his services, gladly gave him up out of a heart of love.

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The columns of this paper are open to all who desire to speak a word for tithing.

### "THERE'S A KETCH IN IT"

Methodist Protestant

**I**N the "Missionary Voice" is the following incident which is very suggestive. It is a matter of experience with most ministers that men who are leaders in the world of business show up very poorly when put in charge of church finance. The question is often asked why this is so. It may be that this old brother-farmer has struck the explanation. Good financiering in the church will make it possible and imperative to raise more money and to raise it in a more systematic way. This is a "ketch" in a good financial plan; it will make folks give more money than they are intending, or willing to give. We have noticed with these same business men, if you will put the money in their hands to finance they are wonderfully efficient. Here is the quotation:

"Dr. Harvey Reeves Calkins was one day explaining to a group of church officers God's financial plan of weekly giving on a tithing basis. Turning to a shrewd farmer he asked if he had made the matter clear. The man replied, 'They's a ketch in it.' 'Why, my brother, I intended to make it very plain,' said the speaker. 'Oh, it's plain enough,' replied the farmer, 'but they's a ketch in it, all the same, for I can see if we adopt that plan we'll be paying out more money than we intend to give.'"

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### PUT YOUR GIVING ON A REGULAR PROPORTIONATE BASIS

Public Press

**F**OR many a year the question of raising church funds has been mulling along, discussed with no very vital enthusiasm and allowed to sink into oblivion except in times of temporary crisis.

Then came 1914 and the Great War. People gave more than they ever dreamed they could; they kept on giving not only money but lives and time and service. And out of the travail that it cost has emerged a new idea, or rather a revival of a century old theory of Christian stewardship.

On every hand one hears the call to give in some worthy cause. It may be war work, it may be some missionary enterprise, but in any case the motive is unselfish, the object the bettering of some unfortunate state of affairs. More and more people are feeling not, "How much shall I give of my money?" but, "How little of the Lord's money which I have in trust for Him need I use for personal wants, and how much can I divert to the Lord's uses?"

That is stewardship. Never was there a time in the world's history when people were more ready to carry it out, with hearts softened by war's great calamity, and spirits tuned to the real verities in life.

Today marks the churches' opportunity to reach the hearts of men, but no work is possible without funds to back it. Seeing its opportunity, therefore, the church is faced with the two-fold problem of first inaugurating a general stewardship movement to increase giving, and then of wisely administering those funds.



## TESTIMONY

"I have known for years that tithe-giving is most satisfactory to anyone who has the love of missions in his heart. I also believe that the nine-tenth remaining buys more—and lasts longer."

$\frac{1}{10}$

"I began keeping a cash account the first of the year, so as to be sure to give a tenth of my income to the Master's service this year, and I find I have given nearly a fifth so far. It seems as if the more I give the more I have to give, and the more I *want* to give."

$\frac{1}{10}$

"When I joined the church I began to contribute systematically but not proportionately for the support of God's work; but after hearing an address by Robert E. Speer I decided to give one-tenth and more of possible. My vow has been kept, and more frequently it has been *more* than the *tenth*. One's interest increases with the gift, and the lives of others with our own are made brighter, for the secret of living is giving."

$\frac{1}{10}$

"I have been a tithe-giver for ten years, and have been blessed more and more every year, not only in things of this world, but in training of a naturally selfish disposition to give liberally, because I did not feel as if I were taking money out of my pocket; so that now I can give outside of my tenth, and feel a pleasure in so doing. I can recommend the plan to every one who has not tried it, as being the easiest, and, I think, the only Scriptural, way of giving."

$\frac{1}{10}$

### A WORD TO OUR FRIENDS

The men who are standing behind THE TITHER are not doing so because they have no other work to do—far from it. We are endeavoring to preach the principle of tithing and Christian stewardship to all and take this means of doing it. We are preaching a principle—not citing our readers to a law. We are pleading that justice may be done for the Kingdom.

Will you, then, dear reader, help us in our mission by aiding in the work of THE TITHER? Speak to your friends about it, send for sample copies, solicit subscription and help whenever and wherever you can.

$\frac{1}{10}$

We have been making the tithe the minimum gift at our home since 1896. We consider it the most satisfactory method of contributing to church and benevolent work. I wish you the greatest success in this commendable undertaking.—L. C. F., *Cincinnati, Ohio.*

$\frac{1}{10}$

Readers may expect the pages of THE TITHER to improve from month to month. Appropriate headings will be made for all departments.

$\frac{1}{10}$

Did you ever know a man who consciously tried paying the tithe and was not satisfied?

### WILL YOU HELP US?

We are anxious to send a sample copy of THE TITHER to every person interested in the subject. Help us by sending names of tithers so that sample copies may be sent them.

$\frac{1}{10}$

### CLUB RATES

We announce no club rates this month, and will not until there is a demand. If you are interested in a club rate, write the Editor and he will make you a special price for a number of copies going to one address.

$\frac{1}{10}$

### ORIGINAL SUBSCRIBERS

Several have written that they want to be on the original subscription list—having their subscription to begin with the first issue. If there are others desiring to do this we can arrange, if they will apply early, for them to have a copy of this issue and to have their subscription dated from this month.

$\frac{1}{10}$

### THOUGHT PRODUCERS

"It is a scandal and a tragedy that the Church must stand as a suppliant, asking for a gift, when the eternal God in wisdom hath ordained that a definite proportion of value, even the sacred tithe, shall be held in honor, subject to her call."—*Harvey Reeves Calkins.*

$\frac{1}{10}$

"One more revival, only one more, is needed—the revival of Christian stewardship; the consecration of the money power of the Church to God; and when that revival comes, the Kingdom of God will come in a day; you can no more prevent it than you can hold back the tides of the ocean."—*Horace Bushnell.*

$\frac{1}{10}$

"What the world is calling for, what it needs more than anything else, more than it needs money, more than it needs steel railways, more than it needs harnessed Niagara, is men—with intellectual length to them, with moral girth to them, who can turn away from corruption unbribed, face the clamor of a mob unbought, stand among the pigmies like tall, bright angels, alert, unbending, invincible, and by their embattled personalities, by head and heart, by brain and soul, swing the world up toward its millennial dawning."—*William J. McKittrick.*

## The Tither

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C. B. RIDDLE, Editor



## TWICE-BORN DOLLARS

Rev. D. Webster Loucks, in *The Christian World*

**D**OLLARS may have two births. The first birth takes place when a chunk of silver bullion worth about fifty cents is put through a mint and comes out with its familiar form and a value of 100 cents. This first birth is a work of art and greatly increases the intrinsic value. The change is akin to that change which took place when the Creator turned a form of clay into a creature who ranked so high that he was "but little lower than God." The second birth takes place when the dollar falls into the hands of a Christian, and goes to church, becomes an apostle and missionary, and does everything it can to promote the cause of Christ on earth. The chief end of the once-born dollar is to glorify its human owner. The chief end of the twice-born dollars is to glorify God.

Once-born dollars are very useful, and in this respect are not unlike once-born men. They have many good qualities and are not to be despised. They buy our bread, and clothing, and pay our taxes, and are all around good friends. But, however useful and desirable they may be, twice-born dollars are as much more so as twice-born men. In order that once-born dollars may become twice-born, and thus enter into the highest stage of usefulness, they must undergo a very decided change. "Marvel not that I said unto thee, Ye must be born again."

But how can dollars be born again? Can they enter the second time into the mint and be born? No! No more than men can have a second physical birth. But like men they must be born from another and higher source and power. They must have more than they have by nature. They must have something which the assayer can not add by any chemical process, nor the mint with any machinery; something which they can not do for themselves, nor can other dollars do for them. The processes of dollars regeneration are as simple and yet as mysterious as the regeneration of men. Like the blowing of the wind; we do not know the whence nor the whither, but we do know the certainty of their blowing. Once-born dollars have no power of thought; no moral ability to discern right and wrong; no power of definite consecration; no skill in directing a course of spiritual service. Twice-born dollars have all these which they receive from him whose they are. Their thinking, their discerning of right and wrong, their definite consecration, their program of spiritual service must be done for them by one who has these abilities. For men to be twice-born requires the regeneration of their lives by the power of the Spirit. For dollars to be twice-born requires identically the same thing. A twice-born man means twice-born dollars.

There is no original sin in twice-born dollars. If they perchance become tainted after their first birth the taint was removed by a process of confession and forgiveness. We are apt to forget the necessity of clean hands and pure hearts for dollars that they may ascend into the hill of the Lord and stand in His holy place. Ezra was not unmindful of this

when the surrounding people offered to help repair the walls and temple of Jerusalem. It is very doubtful whether God can use dollars in His service which have an alcoholic breath or hands crimson from the oppression of widows and orphans. God has not changed and it would seem that He yet desires the dollars should have their original as well as actual sins forgiven before they can do this work.

Twice-born dollars are possessed with strange and mysterious purchasing power. Tenth Legion people claim that nine of them can go as far in providing the necessities of life as can ten once-born dollars. When one out of every ten of them is given as a special gift to God heaven is strangely moved and earth is wonderfully blessed. Such a gift releases one of the greatest promises of God: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

Twice-born dollars have ears which are very sensitive to the divine call. Once-born dollars are as deaf as adders, and if one succeeds at all in moving them out into service for God it must be by the process of coaxing with sweet morsels or alluring with tempting bait. Financial representatives of benevolent institutions know very well from experience how true this is, and they are inclined to pass by rich farmers and merchants if they suspect that no revival of the dollar has as yet taken place with them. The widow with her two converted mites has done an immortal work with them. A dives with his unregenerated riches closes heaven against himself and makes it impossible for the poor to be ministered unto. Twice-born dollars hear the Macedonian call and flit about doing good. Once-born dollars in their deafness hang like millstones on the very souls of their owners and sink them into an oblivion of God. The man with the one talent was once-born and his talent was therefore only once-born. Although it had no ears to hear a call to service, it had a tongue to speak forth and hands to execute judgment.

$\frac{1}{10}$

## A FEW EXTRA COPIES

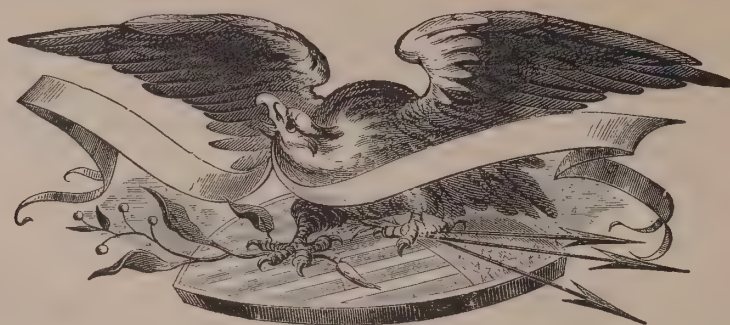
A few extra copies of THE TITHER'S first issue are on hand to send to such friends as may request them. Write us your needs in this line.

$\frac{1}{10}$

## THE TITHER'S COVER PAGE

Note that our cover page represents the farmer, the gardener, cattleman, the railroad employee, the shipping and sea industry, manufacturing and other principal walks of life. Note in prominence at the angel's feet the world's money.





To The United States Government

That Institution of Us All

Which is today Endeavoring to Solve the Solution  
for the Destiny of the World

THAT THE CHURCH OF GOD

May in its own good time bring all  
mankind to know Christ

THIS PAGE OF THE TITHER'S INITIAL NUMBER IS

DEDICATED

BY

THE EDITORS





NOTICE TO READER—When you finish reading this magazine place a 1-cent stamp on this notice, hand same to any postal employee and it will be placed in the hands of our soldiers or sailors at the front. No address. A. S. Rowleson, Postmaster General



~ ~ ~ Bring Ye ~ ~ ~  
All the tithes into the storehouse

Volume 1

July, 1918

Number 2



## ASSOCIATE EDITORS

Karl Lehmann

Bert Wilson

Hugh S. McCord

Fred G. Thomas

Claude L. Jones

# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO  
TITHING AND CHRISTIAN STEWARDSHIP

C. B. RIDDLE, Editor

Burlington, N. C.

Volume 1

Number 1

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## EDITORIAL

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### THREE PICTURES

**W**E have before us three pictures with the titles as follows: "A Problem of Power," "A Problem of Fruit," and "Water Supply." The first picture—"A Problem of Power"—is that of two ships at sea. One is driven by sails; the other by steam. The waves indicate that there is a storm at sea. The ship driven by steam-power, which power is within, is independent of wind and waves. It is going toward its goal and losing practically no time in reaching its destination. The other ship—the ship with sails—gets its power without and it is at the mercy of wind and waves. Whenever the wind blows the ship must obey; it is helpless and is at the mercy of circumstances.

Of what does this picture remind us? It reminds us of two types of churches: One that depends upon its own members, its own resources, its own privileges and opportunities for support. It is able to do because it has within it power to do. This type of church has trained members who recognize and appreciate that God *owns* all and that we only *possess*. The members of this church pay first and then give—in brief they tithe. This church is always in a position to meet the high gale and to stem its financial tide as well as to enlarge its work for the Kingdom's good.

The second picture—"The Problem of Fruit"—also represents another contrast. There are two trees in its main part. One tree bearing few leaves and the roots in the subsoil go only to a meagre depth. This is the financial tree. On it are five small bags of money. Under the tree are the following baskets: *Foreign Missions, Home Missions, Christian Education, Sunday Schools, and Bible Cause*. Three men representing these issues of the Church are standing under the tree with sticks in their hands trying with all their might to make the five small bags of money come down and enter the baskets representing the five phases of the Church's work. The men appear to be tired because their task is a hard one. Indeed the picture does not look hopeful at all. Look at the other tree in the picture: It is the same tree but it is subsoiled, which subsoil represents Christian stewardship, and has been broken. The ground in which it is growing is fallow, its roots have gone deep into the earth, and instead of being only five small bags of money on its branches

there are numerous bags of money. The leaves on the tree are many and beautiful. The same three men are under this tree as they were the other tree. They have thrown away their sticks of appeal, and instead of having empty baskets, they have baskets running over. These men are not looking up and begging; they are gathering up the overflow. The picture is too great to need any explanation. Words will only shadow its meaning and hence we leave you to gaze upon it and think of it in direct contrast with the other tree, and compare it with the church whose members tithe and the church whose members do not tithe.

The third picture—"Water Supply"—has on it a pump. Around the pump are five vessels representing five of the principal missions of the Church. The handle of the pump is the lever of "Appeals". The vessel nearest the spout is the largest. This means that the cause that is *now* being pressed is always the largest one in the Church that fails to recognize any God-given principle in forming its financial plans. Hence, when we pump away on one part of the Church and swell that vessel, the other enterprises dwindle away. Oh, how some of us have to keep the handle going! What is the counterpart to this picture? It is five symmetrical vases. One vase is within the other and all mounted on a large platform. That platform is called *Stewardship*. Coming up through this platform and through the five vessels, representing the five principle activities of the Church, is a water pipe which is conducting a uniform flow from the Stewardship platform to these five causes of the Church. They are sharing alike; they share equally; they are sharing in a healthy way and being refreshed and replenished all the time.

What does your local church represent? The ship that sails, or the ship with steam power? Does it represent the tree with no subsoil and little fruit, or the tree with rich subsoil and much fruit? Does it represent the hard-worked pump or the replenishing fountain? Which? Which?? Which???

C. B. R.

16

"It must be the preacher, and not the promoter, that calls men to be rich."

"Christendom must be better than heathenism. Christ's man must be better than anybody else's man."



## CAN THE AVERAGE CHRISTIAN AFFORD TO TITHE?

**O**NE of the very first objections raised by Christian people against the tithing system is that they cannot afford it. The objection is urged because people see only the money side of tithing. This chapter deals with two sides of the question: First, the man; second, the man's money.

## A. Can The Man, For His Own Sake, Afford to Tithe?

*First. The starting point is the man himself.* When he is asked to become a tither, let him forget his money for the time and face himself. Can the Christian man afford to put God first in his life? The fact that he is a Christian presumes that he is dedicated to the work and program of the Lord. He has confessed Christ, he has been baptized, his name is recorded on the church records. Now, at this point, can he afford to deny his Christ a just proportion of his money? To do so is to lead a life of selfishness instead of a life of self-denial.

*Second. Can he afford to make a law of giving for himself?* By refusing to acknowledge the principle of the tithe, he denies God's right to suggest what proportion he should give. He blindly understands that he should give something. God has plainly indicated that the ratio should be at least a tenth. He flatly refuses to accept this and begins a loose habit of irregular and unsystematic giving. This is nothing short of religious anarchy. Now the question is, Can the average Christian afford thus to classify himself? This means to lose spiritual fervor and interest in the Kingdom.

*Third. The man, therefore, needs the principle of the tithe to fortify his own faith.* On faith he accepts God's principle and ratio of giving. He establishes the tithing principle as a life habit; thus begins a life of complete co-operation between the man and his God. Now this is the starting point of the tithing system. If a man denies God up to this point, then there is no use to talk about the money. But if he will, on faith, accept God's will and God's principle of giving for his life, then the tithing system is already two-thirds on the way.

## B. From The Money Standpoint

*First. The Average Man.* It is argued that if a tithe is taken out the nine-tenths won't possibly pay all the bills. This is a very common objection. A man recently urged this point, but revealed that he was paying \$300.00 per month for family living expenses for a family of three. When it was urged that he was living too high he protested. Many people sin at this point. What right has any Christian to set up luxurious standards of life and rob God and the Kingdom by doing so? Such a family needs the regulative principle of the tithing system. Let God have the tithe first of all; then let the family readjust itself to living on the nine-tenths.

Many who have become tithers say that the system they are compelled to put into the nine-tenths is a great blessing. It not only helps them in distributing God's tenth, but it wonderfully blesses them in distributing the other nine-tenths. When the tithe is determined, system takes charge of all a man's affairs.

*Second. The Poor Man.* The poor man has a right to participate in the financial affairs of his church. His salary is small, hence his tithe will be small. But he may exercise as much spiritual discernment in using it as the man with a large income. His example will count for just as much. He needs careful system necessary to keep him from wasting his money. One man said it was impossible for him to tithe. He figured over the four preceding months and discovered that \$7.50 per month was spent for cigars. He then confessed that about 17 per cent of his income had been spent on absolutely needless things. Nearly every American home spends from 5 per cent to 18 per cent on non-essentials. Any man who will use his pencil can easily find a margin in his income where he can take out a tithe. No honest, careful man will be financially embarrassed by tithing.

*Third. The Man with a Large Income.* Such a man needs the tithing principle lest he forget God. The danger here is very great. The engrossing affairs of a successful business life will soon engulf most men unless they are strongly fortified. The tithe principle fortifies a man against himself. When he counts his profits, the tithe is set apart. When he declares dividends, he will not forget that a part of the dividends belongs to God. At this point many a rich man needs to raise the question, *Is a tithe enough?* One man has decided he can run his business and live on 75 per cent, and gives 25 per cent to the Kingdom. Another lives on 66 2-3 per cent, giving away full one-third of the income every year. Another uses 50 per cent on home and business, and uses the other 50 per cent to extend the Kingdom. While still another, well prospered, can live comfortably on one-tenth, and gives annually nine-tenths to benevolent and missionary work. Still another recently said, "While we live and work in—, our real business is in China." Not a few have testified that the habit of tithing started them on habits of economy. Others who now give their thousands and tens of thousands say that they got their real start toward larger liberality through the habit of tithing.

## C. From The Standpoint of His Children

*First. Tithing sets a good example for the children.* Every child in the church should be taught to give. The child should give regularly in his own envelope. His own name should be on the church treasurer's book. A man who tithes should designate a part of it to his children who are church members. It is unfair not to do

*Second. Will form good habits in the children.* If a father tithes his income the children will soon be tithing their allowances. They will tithe what they earn. And when they become regular wage earners they will continue the tithe habit. Nothing is more needed nor more urgent than that we should begin now to raise up a new race of Christians who will really honor God with their substance.



# FIRST LESSONS IN STEWARDSHIP—IN QUESTIONS AND ANSWERS

(For Congregational, Bible School and Class Use)

1. To whom does the earth belong?

"The earth is the Lord's and the fullness thereof, the world and they that dwell therein." (Ps. 24:1).

The silver is mine and the gold is mine, saith the Lord of Hosts. For every beast of the forest is mine and the cattle upon a thousand hills."—(Hag. 2:8).

2. What evil results have followed the great error of human ownership?

The world has been so filled with greed that the love of money has become the "root of all evil."

3. What is man's true relation to God's world and its wealth?

A keeper, a dresser, a trustee, a steward.

4. What is required of God's stewards?

"Moreover it is required in stewards that a man be found faithful."—I. cor. 4:1).

5. Why did God refuse to accept Cain's offering?

"If thou hast offered aright and hast not divided aright has thou not sinned".—(Gen. 4:7 Septuagint Version).

6. Through the act of what great patriarch do we learn what God's portion is?

"And Melchisedek, King of Salm, brought forth bread and wine; and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abraham of the Most High God, possessor of heaven and earth, and blessed be the most High God, which hath delivered thine enemies into thine hand, and he gave him a tenth of all."—(Gen. 14:18, 19, 20).

7. When Jacob, the grandson of Abraham, was seeking the favor of God, what vow did he make?

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set up for a pillar, shall be God's house; and of all thou shalt give me I will surely give the tenth unto thee."—(Gen. 28:20, 21, 22).

8. Was this common law of custom among the patriarchs made a statutory law for the Jews?

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree is the Lord's; if it holy unto the Lord."—(Leviticus 27:30).

9. In what severe language did God call His people to account for disregarding this law?

"Even from the days of your fathers ye have gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts. But we say wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings."—(Mal. 3:7, 8).

10. Did Jesus endorse tithing?

Yes, on two separate occasions in speaking of the fact that the Jews were tithing mint, anise and cummin and

neglecting judgment, mercy and faith, He said, "These ye ought to have done and not to have left the other undone."—(Matt. 23:23. Luke 11:42.)

11. Does the fact that Jesus was speaking to the Jews render His words inapplicable to his followers today?

If so the very same fact would do away with the golden rule and the whole body of His teaching, since it was all spoken to the Jews only. Jesus in endorsing and in practicing tithing as He evidently did, was acting not simply as a Jew but as the world's universal teacher, and as priest forever after the order of Melchisedek, to which unchangeable order tithing obtained.—(Heb. 7:1-9, 17).

12. How do we further know that Jesus intended God's system of paying the tenth as the means of supporting Christianity?

In referring to the Jewish temple service which was supported by the tithe Paul says: "Even so (in like manner) the Lord hath ordained that those who proclaim the gospel should live of the gospel."—(1. Cor. 9:14.)

13. To what system of proportionate giving does the Apostle Paul refer when he says: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him"? (1. Cor. 16:2).

It would be meaningless to exhort them to "lay by as the Lord had prospered them," unless they knew what proportion the Lord expected them to render, and as they well knew the law of paying one-tenth, which had come down from the early history of the race, it is most reasonable to suppose that he had in mind this old established law in asking them to give proportionately.

14. Do we have any testimony from the early Christian Fathers to show that tithing was regarded as the duty of Christians?

Yes, very much. The following are representative quotations:

Ambrose of Milan (A. D. 340-397) declares: "God has reserved the tenth part unto himself, and therefore it is not lawful for a man to retain what God had reserved for himself. To thee He has given nine parts, for Himself He has reserved the tenth part, and if thou shalt not give to God the tenth part, God will take from thee the nine parts." "A good Christian pays tithes."

Augustine (354-430) says: "I can not keep back what He who died for us said while He was alive, 'Except your righteousness shall exceed the righteousness of the scribes and pharisees ye shall in no case enter into the Kingdom of Heaven.' They gave a tenth. How is it with you? Ask yourselves. Consider what you spend on mercy, what you reserve for luxury."

Chrysostom (347-407): "If he who is giving the half achieves no great thing, he who does not bestow so much as a tenth, of what shall he be worthy? With reason He said, There are few that be saved."

15. Is one-tenth of the actual increase from all of God's people for all of God's work a grievous burden?

No, one penny out of each ten, when we consider His



great mercies, and His mighty program of saving a lost world, is indeed a very small sum.

16. Does God promise to bless the tither?

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—(Mal. 3:10).

17. Will tithing solve the financial problems of the church?

Based upon government figures, the annual tithe of each congregation of 50 members is \$1,500, of 100 members \$3,000, of 500 members \$15,000, of 1,000 members \$30,000. Yes, it would solve every problem of God's Church.

18. Is a tenth all that we are taught to give?

No, many who are able should give much more than a tenth. The tenth is man's minimum obligation to God in recognition of God's universal ownership. It is God's rent or interest and nothing can be given until this is paid.

19. What is the tenth which should be set aside as holy unto Jehovah?

A tenth of the actual increase, only after the bare expense of making the income is taken off, and before anything is used for personal or household expenses.

20. Should a tither keep books in order to know what his income and tithe amounts to?

Yes, they can know in no other way, and we can not afford to rob God.

21. Will the Lord hold those guiltless who know their duty and fail to do it?

"Therefore to him that knoweth to do good and doeth it not, to him it is sin."—(Jas. 4:17).

C. L. J.

#### FRESH FRUIT



HIS is the season for fresh fruit in Freeport, Illinois where I (Tithing Thomas) hold forth. Canned and dried fruits are appetizing in the winter but just now everybody insists on having fruit fresh from the tree, the bush or the vine.

The Tithing Tree planted by God Almighty brings forth an abundance of good fruit daily. In my dealings with people I find it hard to convince them that Abraham, the first Tither of which we have record, was a man so much like the man of today that it would be hard to find the difference. Many modern business men are counterparts of Jacob, the first business man who had good judgment enough to make a business bargain with God and profit thereby.

The following are two cases that have come to my attention in the last three weeks where tithing has worked wonders:

At La Salle, Ill., the other night I spent three hours in an interurban station waiting for a car to take me to Streator. A brother traveling man introduced himself after we had set in the station for two hours and a half and related the following: "My boy started tithing two years ago when you gave an address at the Park Street Presbyterian church. He was fourteen

years old, going to school and working in a shoe store before and after school. Since that time he has been developing in selling ability. He worked for one firm for some time getting a salary of \$5 a week and being allowed to wait on customers only when the older clerks were busy. One day he became conscious that he had the power to sell shoes, without making any fuss about it he resigned his position, went to another firm, told them what he had done and why and displayed such confidence that he could handle their trade that they employed him. When they asked him what wage he would expect he diplomatically remarked that he would leave it to them. My sixteen year-old boy is now earning \$12 a week and the people he works for say he can sell shoes as well as they. Instead of giving \$1.20 a week his contribution amounts to \$1.75. My wife is also practicing tithing and I wouldn't have either her or the boy quit it for anything."

#### A Remarkable Statement

Several Gideons, myself included, were in the Malcomb Hotel at Quincy, Ill., on a recent Saturday afternoon bent on raising money for 600 Bibles for the Quincy hotels. A brother Gideon who had never attended any of our Bible demonstration when introduced to me, gave me one of the heartiest handshakes I have had in many a day and looking square into my eyes said, "Do you remember the night that you spoke in the First Methodist church at Paris, Ill.?" I replied in the affirmative and he went to say that that night he started to tithe *and that on that same night he really started to live a Christian life although he had belonged to the church for some years previous to this time.* This brother gladly gave us a liberal contribution to help put Bibles in the Quincy hotels. F. G. T.

#### A VERY SPECIAL TITHING OFFER

If any reader of this offer who is not a tither, but has decided to become one, will write the word "Yes" and send it to us with your name and address, also the name of your denomination, we will, by early mail, send you an engraved Certificate of Membership in the *America Tithers Union* with your name typewritten thereon; also the book "Tithing and Prosperity," and a copy of "A Tithing Autobiography," by "Layman."

If you are already a tither and have signed a tithing pledge, write "Yes" *twice*; also send 1 cents to covered partial cost of book, certificate, pamphlet, and postage.

We keep no record of names. No one but yourself will know of this step, if you take it. Be sure to mention THE TITHER.

#### To Ministers


The offer to furnish the pamphlet "How to Tithe and Why" to ministers gratis, postpaid, in sufficient quantities to furnish one copy to every family represented in their churches and congregations, will stand during the year 1918. Please mention THE TITHER.

THE LAYMAN COMPANY.

143 North Wabash Ave.,  
Chicago, Ill.



## SHALL THE CHURCH BEG?

HURCH beggars!! Begging for the church! And after the begging frequently the amount needed and desired is not obtained. There is a reason. Did you ever see in the Bible that the church should beg? I have never. Paupers beg. Honest folks work for and earn their living. If the church does not do this it ought not to live. The church should not be made a pauper. And yet we have made it a pauper by failing to give according to the Bible plan and teaching.

That plan is made very plain for us. Here it is: "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room to receive it." (Mal. 3:10.) Then again: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16:2). The church is, and should be, the mightiest power for good, truth and righteousness in the world. It is to represent amongst us in visible form the Kingdom of God, the organized force of virtue and the world's redemption. It was established of Jesus the Christ, and He "gave himself for it; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." (Ephs. 5:25-27). Don't you think we put a spot, a blemish or a wrinkle on the church when we make a pauper of it, and go out to begging pennies and pittance for it? I do. When we adopt the Bible plan of giving the church will quit being a pauper and will go forth mighty, holy, powerful, without spot or blemish or any such thing. Why not begin to see to it *now* that you and your church adopt the Bible plan of giving?

Our God is no pauper, and we have no moral or Biblical right to pauperize His church by begging for it. "The silver is mine, and the gold is mine, saith the Lord of Hosts. (Haggai 2:8). When we hallow and sanctify all we have by carefully placing the tithe of all our increase in the Lord's treasury we will glorify His church, exalt His cause, and bring joy unspeakable to all our undertakings for Him.


J. O. ATKINSON.

Elon College, N. C.

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MONEY AND THE KINGDOM

(By J. G. Bishop, D. D.)

"Money answereth all things." Eccl. 10:19

ONEY, under the terms, Money, Gold, Silver, Talents, Shekel, Penny, is found mentioned in the Bible a little more than one thousands times. Twice as much is said in the Bible about money as is said about either prayer or faith.

Men, even professed Christian men, will talk glibly about their business and their money all the week, and on Sunday before the sermon and after the sermon, but if the preacher happens to speak of money *in* the sermon he is accused of being sordid, mercenary, selfish, looking after his own interest. And because of these

criticisms, in part at least, preachers are almost dumb on the subject and the people grope in ignorance of their duty, the home church and missionary work is crippled and souls perish. As preachers and churches, we *must* get over our indifference and squeamishness on this subject.

We do not believe, and hence do not say, that money is the most important question relating to the great work of world-evangelization. The supreme love of God, and the in-filling and in-dwelling of the Holy Spirit must ever be recognized as standing first among the agencies for missionary, as well as for all Christian work. But money has its place, in relation to the Kingdom.

"Money," said the wise man, "answereth all things." He was right. All business in life, whether secular or religious, Christian or heathen, in this and in every other country, is carried on by money, or by what represents money, exchange of some kind. Not but that other elements enter into the account, but money is one of the principal factors.

One good definition of money is that given by Dr. A. F. Shaufler, that is, "Money is myself." His illustration condensely stated, is this: As a laborer with the pick-axe, I earn \$12.00 in the week; as an intelligent salesman \$20.00; as a manager of a large business which requires much brain power, \$100.00. Saturday evening, I put this money in my pocket; it is so much of my physical or mental energy, so much of myself, stored in my pocket. Then this money is not merely silver or gold, but it is something akin to *human*, something instinct with power expended. But, like electricity, it may be stored power. And, like electricity, capable of doing marvels when loosed. With it I may light my house, run my machinery, talk with my neighbors, send my message to a distant land or electrocute the culprit in the felon's chair.

Yes, money is power. The more money a man has, other things being equal, the more power he has, for good or for evil. With it he can bless and save life, or with it he can curse and destroy life.


Have you ever seriously considered that money contains *life* power? You cannot eat, drink or wear this silver dollar. You would starve if you had nothing but silver dollars; and yet without dollars, or what they represent, you would starve. There is a famine and you are dying with hunger. With this dollar I send you twenty loaves of bread which sustains your life for a month. Temporal life for a whole month in that cold silver dollar—when transmuted into bread.

More: there is spiritual-life soul-life, in money. Money cannot forgive sins and cleanse the soul, that is true. God must forgive, the blood of Christ cleanse, and new life is imparted by the power of the Holy Spirit. But God has so planned, in His economy—and it is not for us to question the wisdom or goodness of God's plans—that man to be saved must be made acquainted with and brought into touch with the gospel, and that through human agencies and by temporal means this is to be done, and *money is one of the means*.



So far as known, the salvation of every person who is saved, costs money. To print and circulate Bibles, build churches, sustain pastors, evangelists and missionaries, costs money; every religious service costs some person some money; yes, your salvation and mine, as well as the converted heathen's, is in part some person's money transmuted into life; life here and now, and the blessed hope of eternal life by and by.  
Dayton, Ohio.

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**CHRISTIAN STEWARDSHIP**  
(Christian Observer).

 STEWARD is one who is entrusted with the management of affairs not his own. The possessions a steward holds are held in trust. A true steward is always on the alert to make some gain for his Master. And when we use the term Christian Stewardship, we are speaking of the relation that exists between God and one of His servants in Christ. This relationship, in its wildest aspect, embraces all the gifts that come to Christians, including life itself, and all of its resources. But the purpose of this article is to emphasize Christian giving as an aspect of Christian Stewardship.

**A Man's Money**

is a part of his equipment for service. A soldier and his weapon constitute a fighting unit in war. So a man and his money make a working unit in extending the Kingdom of God in the earth. I know of nothing men need to exercise more vigorously their consciences on, than in getting, spending and keeping money. For it is in this field that the main sphere of usefulness lies.

Before we can get the right idea in connection with the money that we get, we shall have to read just our way of thinking on the question of ownership. Every man is master of the money that he has, and he can direct it into any channel he may see fit. He may invest it all in the commercial world, and legitimately hope to reap dividends of a financial kind. Or he may invest it in Christian education, and hope to reap dividends of educated Christian minds. Or he may invest it in spiritual work of many kinds and hope to reap dividends in immortal souls, converted to his Master. But the dividends in each case will be according to the investment.

While he has the privilege of investing what God has placed in his hands, he must never lose sight of the fact God has never relinquished the ownership. He is but a steward, and is holding the money in trust. God has written large His ownership over all that we have. A man owns property in this world as against the claims of other people; but when man's claim to ownership comes into comparison with God's, man owns nothing. In other words, God is the absolute owner and man in His steward.

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C. B. Riddle, Burlington, N. C., is to begin the publication of a sixteen-page paper devoted to tithing, and called *The Tither*. It will be issued monthly. This is interesting news for the members of the Tenth Legion.  
—*Christian Endeavor World*.

**A GLAD ANNOUNCEMENT**

We are glad to announce that THE TITHER is meeting with much success. Prominent church men in all sections of the country have written for sample copies and sent subscriptions. The Stewardship Secretary in one denomination in North Carolina sent for five hundred sample copies. Thanks to all who have helped to make the work promising.

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**ANOTHER ASSOCIATE EDITOR**

This month we add the name of another associate editor Rev. Claude L. Jones, of Texas. We were in correspondence with Brother Jones about his acceptance before the first issue from the press, but he being away from home, we failed to get his acceptance in time for his name to be inserted in the June number. Brother Jones is the Stewardship Secretary in the Disciples Church in the State of Texas.

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**SAMPLES FROM OUR MAIL**

"I have received THE TITHER and think it is *very good*. It is superior to what I had expected when I saw the announcement."

"The undertaking is a laudable one and I wish you great success in every way."

"My check is enclosed for \$1.00 for THE TITHER one year. I made up my mind some time ago to give the Lord His tenth and have felt happier ever since. I am glad that you are getting out this publication and trust that it will make many converts."

"I have received the first issue of THE TITHER. I hope it will become a great factor in helping people to become tithers. I have been a tither for twenty years and would not be induced to give it up. Here is my subscription."

"Send me a sample copy of THE TITHER and the subscription rate. I want to furnish each of my stewards with a year's subscription."

"I have just finished reading the first issue of THE TITHER and enclose my check for a year's subscription. I like the publication."

"I have just received the first issue of THE TITHER. It is great."

"Congratulations on the first number of THE TITHER. We are more than pleased and feel that it is a great factor for the Kingdom."

"THE TITHER is just what the ministers need in their work. Here is my subscription."

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Next month's issue will contain something interesting. Don't miss it.



## A PLAIN TALK ON TITHING

How Those Who Give a Tenth to God Are Prospered Financially and Spiritually

By a Layman

**W**HY should I give a certain definite proportion of my income to Christian and benevolent objects?" The first and very much the most important reason is, because it is God's law, and the second, because you thereby promote your spiritual and temporal interests. In short, it pays. Pays in the highest and best sense of the word. Pays in spiritual blessing, pays in temporal prosperity, pays in peace of mind in having a question of duty settled. Transfers from you to your Heavenly Father the responsibility of how much you shall give; permits Him to decide whether it shall be little or much as He prospers you.

"I am afraid I cannot afford it."

You are right in naming that objection first, as it is the chief obstacle with nearly all Christians. But you can. If you will try it you will keep it up, because you will find that you cannot afford not to do it. I mean in dollars and cents. Your objection is from the temporal standpoint and so is the reply. Did you ever try it? Ever know a business man, professional man, or farmer who tried it and was not more than satisfied with the result? Thousands, tens of thousands of laymen in the United States and England are doing it and have been for years. If there are exceptions they ought to be known.

"Is it not wrong to appeal to my love of gain in this matter?"

Do you not pray for God's blessing on your temporal affairs? Do you mean what you say when you do? Do you not daily ask for the promised wisdom that you may be guided by it in all your duties? Do you keep your business, or daily labor, or your profession separate from your religion? Don't you work for gain? Gain, that you may care for those you love and those who are dependent upon you? Gain, that you may train and educate them in the best manner possible? Gain, that you may give them every advantage within your power? Gain, that you may do even more than this; that you may have to give and do for others; that you may the more liberally aid and support those who give themselves to charitable, benevolent and Christian work; that you may give more for the spread of Christ's Kingdom in the earth? Is it wrong to pray for temporal prosperity with these objects in view?

"But are there no higher motives?"

Certainly; plenty of them. Your minister doubtless appeals to them at almost every service. But it is the temporal side of the question we are talking about—the practical side to you and me. You and I are laymen, not ministers; we don't preach; we are not missionaries. We may have to work hard and constantly to make ends meet, and care for our households and loved ones. Yet we owe something to others, do we not? Something to God, in practical recognition of the fact that to Him directly or indirectly we owe all we have or possibly can have.

"But we cannot possibly pay what we owe to God personally."

True; but you can pay it to his agents, by which is meant the poor, the church, hospitals, missions; in short, to every man or institution devoted to doing good and depending for support upon the contributions of Christians and benevolent people.

"How much do we owe?"

God says one-tenth. Surely He should know.

"Is this all we owe? Do we not owe everything to Him?"

Certainly, inasmuch as everything really belongs to Him. There is only so much money, so much property in the world. That which you now call yours belonged to some one else before it came to you, and it will belong to yet another when you leave it, but while in your possession you are accountable for its use. God does not ask you to give or pay it all back at once, or transfer it to others, but He does ask for some constant, practical recognition of His ownership. Whether you accept the fact or not, you are His steward for the entire amount, and you, and not another, must render an account for all He lends you.

"But did not our Savior tell the rich young man to sell all he had and give to the poor?"

Yes; and God told Abraham to offer up his son Isaac as a burnt offering, but He did not let Him do it. Suppose the young man had started in good faith to obey this command. Do you think the Savior would have permitted him to do it? Would He not have called him back and told him to regard his "great possessions" as talents to be used and accounted for to God, the real owner?

"Was not tithe paying a Mosaic and ritual law only, and hence abolished by Christ?"

No; no more than the law of the Sabbath. Abraham paid tithes hundreds of years before Moses was born. So did Jacob. So, it is fair to suppose, did all the patriarchs. In giving the law to Moses the first mention of the tithe is the simple statement, "The tithe is the Lord's." Not shall be, but is, and it was twenty years after this before God directed that the Levites should be supported from it. It was still longer before the tithes mentioned in Deuteronomy 14:22-29 were instituted. These were clearly national and ritual and expired with the Jewish economy.

"Did Christ commend the law of tithing?"

Indirectly and inferentially, yes. He said to the Pharisees who were scrupulously careful to tithe everything, "These ought ye to have done." Can you find in His teaching any stronger language than this regarding the observance of the law of the Sabbath? Can you find any so strong?

"Is there any reason why our Savior did not more strongly commend the law of the Sabbath as well as the law of the Tithe?"

Yes; the conclusive reason, that the Jews did not need such teaching. They scrupulously observed both laws,



and He reproved them for regarding the form too much and the spirit not enough.

"Did you mean to say that I should expect greater temporal prosperity if I scrupulously devote one-tenth of my income to the spread of Christ's Kingdom in the earth and to charitable and benevolent objects, and that the remaining nine-tenths will go further in the support of those dependent on me than if I should try to keep all for my own use?"

Yes. That is a plain question in plain English, and I mean just that.

"Can you explain the reason?"

No; or at least not fully, and there are many more of God's laws which I cannot explain. Gravitation, for instance, or how vegetation grows, or how flowers are colored, or, to come nearer to the subject, I cannot explain why men and beasts can do more and better work in one or five years working six days in the week and resting, doing nothing so far as work is concerned, every seventh day.

"Do not the promises of rewards in the Bible for the payment of the tenth of income back to God refer solely to spiritual blessings?"

No. They refer very largely—I am tempted to say almost wholly—to temporal blessings. The third chapter of Malachi is perhaps the plainest in the Bible on this subject. Read it carefully and see if you can torture its meaning into promises of spiritual blessings only.

"You claim that the payment to God of one-tenth of our income always results in increased temporal and spiritual blessings. Suppose I concede the spiritual; are there no exceptions so far as temporal blessings are concerned?"

I do not believe there are any exceptions worthy of the name. I submit the following facts as evidence, which you would doubtless accept as conclusive on any other subject:

Since 1876 hundreds of thousands of pamphlets on the subject of tithing have been circulated among many thousands of ministers and millions of laymen. In all were printed the following statement and question:

"My belief is that God blesses in temporal as well as in spiritual things those who honor Him by setting apart a stated portion of their income to His service. I have never known an exception. Have you?"

I now ask the same question of you. It is more than probable that you are acquainted with people who make this the rule of their lives and know how their prosperity compares with that of other Christians who have no such rule.

"Am I to infer that I may hope and expect to get rich if I practice this system?"

Emphatically, no. All that is claimed is that you will be more prosperous in your temporal affairs than if you do not. Pay the tenth precisely for the same reason that you observe the Sabbath, i. e., because it is God's law. You do not keep the Sabbath to get rich or to make money, neither should you pay the tenth for this purpose; yet you know you are better off in

your temporal affairs for keeping the Sabbath, and nearly all who have ever tried it are uniform in their testimony that paying the Tithe brings God's blessings upon their temporal affairs; in short, they have found by experience that He keeps His promises.

Now, right here, I want to emphasize the fact again that we are discussing only the temporal side of this subject, and I cheerfully admit the inestimably greater importance of the spiritual blessings that flow from and follow honoring God with our substance.

"When should I commence?"

Now—today. Count what money have on hand and put aside one-tenth of it. Add to this one-tenth of all you receive from day to day and draw from it as you have calls for aid in behalf of benevolent and Christian work.

#### *What The Bible Says About Tithing*

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."—Ps. 37:3.

"Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."—Prov. 3:9, 10.

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."—Is. 58:10, 11.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before her time in the field, saith the Lord of Hosts."—Mal. 3:10, 11.

"Give and it shall be given unto you; good measure, pressed down, shaken together and running over shall men give unto your bosom. For with the same measure you mete withal it shall be measured to you again."—Luke 6:38.

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'"—Acts 20:35.

†

#### A PRAYER

Our Father, will thou beget within us Thy children the same mind that was in Christ Jesus Thy Son, that we may not regard the things which we possess as our own, but holding them only as Thy stewards, may be always ready to part with whatever Thy glory, the needs of Thy church and the world may require, ever seeking to honor Thee with our substance and the first-fruits of all our increase.—*Amen.*



## IN TRUST FOR GOD, OR STEWARDSHIP IN PRINCIPLE AND IN PRACTICE

By Rev. C. O'N. Martindale

**D**AVID Livingstone's life-purpose was: "I will place no value on anything that I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given up or kept, as by giving or keeping it I shall most promote the glory of him to whom I owe all my hopes, both of time and eternity."

The revival the church everywhere needs is a quickening sense of the stewardship of life and possessions, as from and for God.

Strange, men talk much about the Bible as "our only Rule of Faith and Practice," but little practice its plain teachings on the stewardship of life and possessions.

### *The Meaning of Stewardship*

A steward is simply "a person entrusted with the management of estates or affairs not his own;" one who is to put to the best use he can all that is entrusted to him by another, so that there is true gain to the owner at the final accounting.

Life, with all it is, has, does, gets, uses, is a stewardship from God. The Christian is one whose self and means are held subject to his Lord's direction and demand; and such stewardship of life and property, time and privilege is open to and obligatory upon all without exception.

### *Stewardship in Principle*

The principles of stewardship are distinctly set forth in Scripture. Consider these fundamentals:

#### 1. *Divine Ownership*

God is the absolute and permanent owner of our persons and possessions. Because one has no proof that he owns, even though he can keep others from having. Common practice views ownership as not so much enjoying possession as legal power to hinder or exclude others from possession—just a covering in law for brute selfishness, pagan both in origin and meaning.

Christianity holds: Ownership resides in God only, stewardship in man. As between man and man one may be relatively an owner, for a time possessing and defending his rights; but as between man and God, man owns absolutely nothing. Ours is the tenure, but God's is the dominion.

Scripture declares: "Thine, O Lord, is the greatness, and the power, and the glory; and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head over all. Both riches and honor come of thee, and thou reignest over all; and in thine hand it is to make great, and to give strength unto all." "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine." "The silver is mine, and the gold is mine, saith the Lord of Hosts." "Lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth .... thou shalt remember the Lord thy God; for it is He

that giveth thee power to get wealth." "Every good gift and every perfect gift is from above, coming down from the Father of lights." "Ye are not your own; for ye were bought with a price:" "Ye were redeemed .... with precious blood .... even the blood of Christ."

By his creative, redemptive and administrative work God owns us and our products. He lets us use his possessions, but surrenders not his ownership. We cannot accept his ownership in theory while denying it in practice.

#### 2. *Christian Trusteeship*

Life is a trust. We are God's trustees. We hold all we are, can, have, get, do, as a sacred trust from and for him. We are duty-bound to approve ourselves Christian trustees of whatever God puts into our keeping. Observe the stewardship of—

1. *Personality.* Our persons and powers or gifts, whether intellectual, or physical, or moral, or spiritual, are to be used in our Lord's interest and for the furtherance of his kingdom. He is banking upon and with us, and we are to be banking on and for him. Every faculty, sense, power we have is his trust to us. Our lives and our children's are his trusts for proper uses.

2. *Property.* Whether much or little of this world's goods, it belongs unto the Lord. He entrusts it to us. Our raw materials and the ability and sagacity to use them are of him. What we have is either by bestowment or achievement; nothing is ours by independent origination, it is all of God, though some of it may come by way of society. There is no "almighty dollar" but the dollar at the disposal of the Almighty. In the early church "Not one of them said that aught of the things which he possessed was his own." Man's stewardship is but his proper acknowledgement of God's ownership.

3. *Time.* God entrusts to us the moments, hours, days, weeks, months, years of life, and expects us to improve them. The other days are just as much a trust from God as is the first day of the week. How we use the other six days will largely determine how we use the one which is peculiarly the Lord's. Every minute is his time.

4. *Privilege.* Whatever of opportunity and of blessing, of education and of experience, of prayer and of usefulness we have is a divine trust to us. What we put into them, what we get out of them may be momentous for time and for eternity, for God and for man.

The Scriptures so teach. "What hast thou that thou didst not receive?" "I have a stewardship entrusted to me." "As every man has received the gift, even so minister the same one to another as good stewards of the manifold grace of God." "As we have been approved of God to be entrusted with the gospel, so we speak." "Render the account of thy stewardship." "If ye have not been faithful in that which is another's, who will give you that which is your own?" The pounds and the talents.



### 3. Personal Responsibility

For the right administration of all man is personally answerable to its divine owner. The steward of life and possessions in the use of his Master's goods must be—

1. Free. The Lord gives "to each according to his several ability," and everyone is free of action in administering his trust. He uses what power he has to accomplish things worth while, exercising the liberty of a steward in God-honoring ways.

2. Wise. He uses all his own and his fellow's intelligence and good judgment in putting his Lord's deposit not only to good use, but to the best use possible. He is a "wise steward;" mindful, prudent, provident.

3. Good. He himself, and all his, will serve the Lord. He will use all in an upright and honorable way. He will be free from guile, particularly from desire to corrupt his trust. He will seek to do what is acceptable to God.

4. Faithful. "It is required in stewards that a man be found faithful;" keeping his plighted faith with his Lord; proving himself worthy of God's trust, one that can be relied upon. God trusts him and he is true to his trust. He transacts his Lord's business as he ought. What is God's is made to serve him.

5. Profitable. "Mine own with interest," the Lord requires. His investments with us must net him real gain, and not mere care against loss. He expects something of his servants. We must recompense our Lord for his pains bestowed upon us.

6. Accountable. Our occupancy has its limitation. After a while the Lord reckons with his stewards. We must be ready instantly to give exact account of his trusts to us. Denying or neglecting responsibility will not exempt from the inevitable accounting.

### 4. Biblical Measurement's

How shall we recognize and acknowledge the fact of our stewardship (God's ownership) here and now? What shall be the standard-gauge as to our financial acknowledgements of the Lord's sovereignty over us and ours?

Money is so much of self stored up or let loose; belongs to the stewardship of value; and, as received and administered under our Lord's direction, becomes a choice channel of grace to self and others. Whatever the talent or business it is to count for God and the kingdom.

Stewardship requires the standardization of all values by the standards of living and giving set forth in God's Word. Consider—

#### 1. The Standards of Living

(1) Individual and family necessity: such as "food and covering." "The laborer is worthy of his hire." "If any man provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever."

(2) Whatever is needful for the upbuilding of good and strong character: such as education, culture, literature, etc.

(3) Whatsoever enlarges opportunity in life, either

for development or service: such as suitable environment, special study, larger equipment.

Next to the obligation of honor in worshipping God with our substance is that of life with its duty to stewardship:

- (1) Provision for the family.
- (2) Maintenance of the State.
- (3) Relief of the poor.

### 2. The Standards of Giving

Giving is an integral part of God's ownership as recognized in worship. In the Bible a gradation in giving is notable.

(1) We must first give our own selves unto the Lord.

Our persons must be given before our possessions. A man is worth more to God than his money. Self before substance must be consecrated to the Lord. The giving of money can never take the place of the giving of ourselves. Becoming a Christian means more than becoming liberal or charitable. Self-conquest must precede world-conquest for Christ.

(2) We must bring our tithes and offerings unto God.

Conscience and Scripture teach us that we should acknowledge God's ownership through some definite proportion of our income. And God has specified but one fixed ratio for all.

(Concluded next month.)

Amite City, La.

$\frac{1}{10}$

### A WORTHY EXCHANGE

"Men and Money," the official organ of the Stewardship Movement in the Methodist Episcopal Church is a neat and handsome monthly magazine that comes to THE TITHER. Dr. Harvey Reeves Calkins is the versatile editor. Success be to it.

$\frac{1}{10}$

### MORBUS SABBATICUS

Morbus Sabbaticus, or Sunday sickness, a disease peculiar to church members.

1. The symptoms vary, but it never interferes with the appetite.

2. It never lasts more than twenty-four hours.

3. No physician is ever called.

4. It always proves fatal in the end—to the soul!

5. It is becoming fearfully prevalent, and is destroying thousands every year.

The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday.

Remedy—"be not deceived; God is not mocked."—Gal. vi:7.



## THE CLAIMS OF THE KINGDOM

(Rev. W. W. Staley, D. D., President Southern Christian Convention).

**W**E are learning in new ways the claims of worldly kingdoms upon the resources of mankind. The cost of war has increased with the progress of civilization. There is no escape from the universal principle that intelligence increases expenditures. God garnished the heavens for the world as man's habitation. His lavish provision for man is one mark of his omniscience. Poverty is no part of the divine purpose. All of His provisions are super-abundant.

Great Britain's national debt at the end of four years, as estimated by Andrew Bonar Law, Chancellor of the Exchequer, will be *forty billions of dollars*. Nations now give billions to meet the needs of warring kingdoms. The largest kingdom of all is the kingdom of God; and it will, finally, embrace all other kingdoms. Its claims, therefore, are the largest of all claims upon mankind.

The war-claims upon the resources of the world are penalties for the neglect of the claims of the Kingdom of God. The criminal burdens of the world are greater than all the benevolences of the world. Ignorance and crime are the greatest burden on society. "My people are destroyed for lack of knowledge." "Sin is a reproach to any people." Sin is the most expensive thing in the world. It cost the life of the Son of God; and it has cost the life of many millions since the tragedy of Calvary. Blood runs in rivers to pay the penalty for sin and the evils among nations. The present war is not only hemispheric in its penalty, but cosmopolitan in its toll upon natural and human resources.

## 1. The Claim on Men

All men. The claims of the Kingdom are not confined to members of the church; otherwise obligation would be self-imposed, but volunteers and drafted men are under the same obligation to government. That old fallacy and excuse that "I am not a member of the church" must be banished from human society, and men must recognize their obligation to God. Among the Israelites all paid tithes, all went to worship, and all went to war. God commandeth all men everywhere to repent. He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. God loved and does love the world. God has claims upon all men by creation, preservation, and redemption. More than this, the Kingdom has claims upon all men who have identified themselves by choice with His church. Every little stream helps to pour the great river into the ocean, and every faithful Christian helps to send the gospel to the ends of the earth. Leaders are supported and made effective by the un-named men who pray and labor in the vineyard, as every little child who buys a Thrift Stamp helps to fire the big gun in Flanders, so every Christian who contributes to the Kingdom helps to save the world. Man-power is the first requisite in the Kingdom. That was the first step Jesus took in founding His Kingdom. He chose twelve men. Paul exhorted the Corinthians to

quit themselves like men. The manhood of the world is the Kingdom's first claim.

## 2. The Claim on Time

Not on all time, but on one-seventh of time. All time is God's gift, but He reserves only one-seventh for Himself. "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God." "Remember the Sabbath day to keep it holy." Keep the *day* holy—not simply yourself. Keep the day holy as you keep the city sanitary or the State dry. It takes all men to keep the State dry. Society has a right to compel all men to keep the Sabbath holy. That is God's time, and the Kingdom claims it as essential to its continuance. That time must be employed in the interest of God's Kingdom and the spiritual welfare of mankind. There is hardly any trust so much abused as the Lord's day. The allotted years of man's life give ten years of Sundays; and some people waste most of those years. This is a great loss to the Kingdom and a gross injustice to God and humanity.

## 3. The Claim on Money

Money is the concrete representative of exchange values. It is the product of man and God in co-operation, and a part of it is His; and He requires a part of it for His Kingdom. One-tenth is considered the minimum claim for the Kingdom. All money is based upon human labor on natural resources. God and man work together in making money and God is entitled to His share; not only from Christians, but from all men. Government has a claim upon all money, not simply upon the money of the best citizens. Tax is a just claim of the State and is exacted from all men; the Kingdom of God is entitled to a part of all money, and the man who withholds it is robbing God. Men often complain at the dishonesty of church members; the man outside is under obligation to pay his part to the Kingdom. The man who cultivates God's land, cuts His trees, catches His fish, or mines His coal, owes Him rent. If he uses the property of another man, he pays rent or interest; and he cannot withhold from God and remain honest; and a church member even more, because he has consented to the obligation.

## 4. The Claim on Affection

Nothing comes to its best without love. Love fulfills law. Love is of God. "Thou shalt love the Lord thy God with all thy heart." "Give me thy heart." "Love not the world nor the things that are in the world." The Kingdom claims human affection. The Kingdom rests on love. Lay up treasure in heaven, for where your treasure is there will your heart be also. In this was manifested the love of God and that while we were yet sinners, Christ died for us. Sin is God's worst enemy, yet God loves sinners. Hence He exhorts us to love our enemies. But it is easier to love God because He first loved us. Love is the test of character, the proof of allegiance, the badge of Christianity, the soul of religion. The Kingdom has a right to affection and claims that as an essential contribution from men; and man cannot meet his spiritual obligation without giv-



ing his heart to God. Patriotism is essential to citizenship. The parades, the assemblages, the rallies, the platform eloquence, the band of music, in these times of war, are employed to stir up patriotism where it exists, and to develop it where it has not been awakened. And in our day patriotism has extended its meaning to the whole world. Love for the Kingdom embraces more than our own church—it embraces missions and that means the whole world. Love never fails. All failures of the Kingdom proves the absence of love. Learning fails; power fails; organization fails, but love never fails. The Kingdom needs heart. Love is the one thing that makes us like God, for God is love. Love binds the heart to God, the family together, neighbors to each other, and it is the only bond of national good will. Treaties fail, international law is powerless, but love will some day repair all the blight of war.

#### 5. The Claim on Service

This is not what we call religious service or worship; but real work for the Kingdom; and it includes more; it includes all work done in harmony with Kingdom interests. From the divine side all things work together for good to them that love God, to them who are the called according to His purpose. On our part we should make all things work together for God and His Kingdom. To serve self and business by wrong-doing and then go out to do service for the King is to make a mock of the Kingdom. Business should be conducted on ethical principles, social life on lines of purity, education on principles of righteousness, recreation and amusement in fields of innocence, making all things serve the Kingdom. Labor, lodges, corporations, printing presses, summer and winter resorts, clubs and functions, are all under obligation to serve the Kingdom; and if all worked together for God as God makes things work together for man, the harmonies of the spheres would be matched by the peace of nations. We have made social service, welfare service, and charity, too much the chief thing in serving God and humanity. The larger service is to make all occupations as well as all men serve the Kingdom of God.

*Suffolk, Va.*

16

#### THE PLEDGE OF JACOB

By B. J. W. Graham

**I**N the absence of law or precedent Abraham paid tithes to Melchisedec. This he did four hundred and twenty-three years before the law of Moses was given. Jacob, two hundred and seventy years before the law of Moses, made the following pledge: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." This pledge was made upon conditions named by himself, and the only precedent he had for tithing was the example of his grandfather Abraham.

If tithing was practical before the day of Abraham or during the period between Abraham and Jacob, the Old Testament does not give any account of it. So far as the record goes, the only reason Abraham paid tithes to Melchisedec, the priest of the Most High God, was as an expression of appreciation of the blessings he received at his hands.

Abraham and Jacob tithed in reciprocation for the blessings which God had graciously bestowed upon them, and he set the seal of his approval upon their action by making tithing a part of the Mosaic law.

The law of tithing was not repealed by Jesus, but on the other hand He approved it. Tithing was not repealed by the apostles, but whether the churches in apostolic times practiced it or not, the New Testament does not say. The liberality of the early churches indicates that they gave at least a tithe of their income for the relief of the poor and for the support of their missionary activities. It is certain from the teachings of the New Testament that Melchisedec was a type of Christ, and it is certain that Abraham was the father of the faithful. They were types of the gospel dispensation and not of the Mosaic dispensation. If Abraham paid tithes to Melchisedec, the type of Christ, certainly Christians, the sons of Abraham, ought to pay tithes to Christ.

It seems that tithing was understood to be practiced by the instructions which Jesus gave His apostles and by the teaching of Paul concerning apostolic support. When Jesus sent His apostles to preach in the cities of Israel, He forbade them to carry their purse or provisions, but to enter into the houses of those who were willing to receive them and to eat such things as were set before them, "for the laborer is worthy of his hire." Paul taught that those who received instruction should administer his good things to him that gave it. He insisted that they who waited at the altar should live by the altar, and that the laborer was worthy of his hire. He said that God had ordained that they which preach the gospel should live of the gospel. The teaching of the New Testament is that the preachers should not go to warfare at their own charges.

Abraham and Jacob paid tithes and God prospered them. Under the Mosaic law the people in certain periods robbed God of the tithes, and they were thereby impoverished. Christians who tithe are not only prospered of God in material things, but as a rule they are deeply spiritual. Keeping an account of income stimulates industry and frugality, and when a Christian puts at least a tithe of his income in his church and its enterprises, it stimulates interest in them. When he becomes interested in them he will study about them and pray for them. Such a study and such praying increases his denominational intelligence and deepens his spirituality. Christians who do not tithe are the losers in material prosperity and in Christian joy.

Some who do not tithe say they cannot keep an account of their income, and therefore cannot tithe. If the government should offer them one dollar for every



ten dollars of their income, a way would be made to keep an accurate account of every dollar of income. It is a fallacious excuse to say that we cannot keep an account of our income. Others say they do not tithe because a tenth of their income is a debt to the Lord, and if they tithe they do not give anything. If they do not keep books how are they to know whether they pay the Lord all they owe Him or not, and how are they to know they give anything? The chances are unless they tithe they do not pay the Lord what they really owe Him, and they give nothing to His cause. Not to keep books with the Lord is to treat Him unfairly. Tenants and landlords keep records, and the tenants know when they have met their obligations to the landlord, and the landlord knows when he is paid. Certainly we should deal as fairly with God as we do with our fellow men.

The real reasons Christians do not tithe is covetousness, and not lack of Scripture teaching or difficulty in keeping the records. Covetousness makes them afraid to turn loose their money. God has challenged His people to Christian liberality in terms of the tenth, and he has never failed to make good when his challenge has been accepted in good faith. Lack of Christian liberality lies at the root of our financial troubles in the churches and in the enterprises they foster, and covetousness is the secret of much of the worldly-mindedness in the churches. If we pay we will pray, and if we pray we will be spiritual.

Atlanta, Ga.

10  
**WILL A MAN ROB HIMSELF?**

**O**f course robbing self is not to be compared to robbing God, but since the question of robbing God has been so often considered and since so many of us look at giving from a self standpoint, perhaps it would not be amiss, for the purpose of causing some to think, to speak of tithing in respect to robbing self.

I am perfectly confident that from what the Bible teaches concerning tithing, many people in the world today, many of our Church folks, yes, even Christians, are robbing themselves because they do not tithe. They rob themselves in more ways than one, but from one point only, do I have space now to consider, and that is of this world's goods.

I believe that hundreds of our church members are poorer than they otherwise would be if they would only tithe. They are in actual need, some of them, and are not aware of the cause of their poverty. When we try to tell them they think we are "talking money," and actually hundreds and thousands who profess to believe God's Word are afraid to put the thing to a test. Why that is just what God asks us to do. "Prove me now *herewith* saith the Lord." Now that word *herewith* means a tenth. So it is not such a slang expression after all when a man says, "I have" or "have not the wherewith" when he means money. Yes, God says, "Prove me with a tenth and see if I will not save for you that which you already have, or in His own words, "I will rebuke the devourer for your sake and

he shall not destroy the fruit of your ground." Prove me and see if I will not give you that which you otherwise would not have had, says God, or in His own words, "Neither shall your vine cast her fruit before the time." Why God is just saying here, that a tenth of your income will keep the fruit from ripening premature, that it will stop the boll weevil and the caterpillar and curb the fire that might burn your store or mill. Yes, God words are plain and it does mean to teach, beyond a doubt, that a true tither shall have more of this world's goods than if he had not tithed. You might not be as rich as some others, but you would have more by tithing than you would by not tithing.

But the tither must not tithe to make money, he must tithe out of the abundance of his heart; must tithe because God asks it and you want to be obedient. Once when I had preached on the subject of tithing a friend came to me and said: "I tried it and did not have any more money than before, so I quit." This friend told the secret of failure. It will not work if we are trying to speculate with the Lord's business.

A true tither is one who says in his heart, "I will tithe when I have a thousand dollars and when I have one dollar, and whether I get richer or poorer, and whether I live long or die soon." If tithing is worthy of beginning it is worthy of keeping up, not for profit's sake but for Christ's sake. And when we set out to tithe our substance that we may honor God, you may count on that God will honor our gifts with an increase in this world's needs. Then dear reader, if you are not a tither (or more than a tither) you are robbing yourself of that which God is willing that you should have when you obey His voice.

J. LEE JOHNSON.

Holly Springs, N. C.

10  
**GIVING, YET RECEIVING**

"Counting you treasure God's bounty to measure,  
Give, and the gift shall but add to thy store;  
Fullness bestowing from love overflowing;  
Thus does He give when His children implore.

"Loving and living enrich thee by giving,  
God will be with thee to bless thee the more;  
Works thro' thy labors, relieving thy neighbors;  
Gives by thy hand, to replenish thy store.

"Under His guiding, bread grows by dividing,  
'Mine is all thine,' can we ask Him for more?  
Sharing His splendor, ourselves we surrender;  
He'll not withhold when His children implore.

"Good measure, pressed down, running over,  
Give for God's cause, and to you shall be given;  
Good measure, pressed down, running over;  
Thus will you lay up your treasure in Heaven."

10

We are compiling a list of books and pamphlets on Tithing and Christian Stewardship. The list will appear next month. If in need of literature now write us.



## TESTIMONY

### WHAT TITHING HAS DONE FOR OTHERS

"I have tried the tithing plan for over a year, during which time I 'got ahead' more than I had the three previous years of my ministry."

"One of our members having decided on giving a tenth increased his suscriptions from \$10 to \$40. He says he never enjoyed prosperity as during the last two years."

"I have been giving the tenth and more for nine years. Have been tried in years of failure and loss, but kept giving and am prosperous."

"You ask for facts in regard to proportionate giving. I have only lately adopted the plan. It is wonderful how God blesses me in it. I have just learned from one of our young business men that he has been giving one-tenth for some time, and finds that he has been wonderfully prospered. He says it pays not 100 per cent, but 1,000. He is working for a salary and finds hundreds in the Lord's treasury, which he takes great pleasure in distributing to home and foreign missions and the support of the Gospel at home. Lately this young man and his wife have taken two orphans in Japan to support. He is our most liberal giver to church and Sunday school work."

"I was in doubt for a long time that I ought to give largely to benevolence while I was in debt. I began to doubt, however, after a hard and unsuccessful struggle to get out of debt, that I should ever succeed. At length I was persuaded that I was 'robbing God' to pay my creditors. My wife and I consulted over the matter and decided to give a tenth, which we have done, and God is prospering us beyond any previous experience."

"My father lived by that rule and prospered. I have for eight years, since leaving the seminary, and have prospered; the wealthiest man in my church and the community has lived it."

"One brother in my charge made a written contract that he would give the Lord one-tenth of his annual income. He was poor then; he now gives hundreds of dollars annually."

"During a recent pastorate in Baltimore City, I was struck with the fact that the one business man in my church not seriously affected by the hard times was the solitary individual who gave proportionately."

"One of the richest and most influential men of this state is a layman of the M. E. church, in ———. He has religiously adhered to the One-Tenth plan and great prosperity and honor have been his. Numerous such instances have come to my knowledge in my ministry."

"Proportionate giving, as it has passed under my observation, has been in every instance attended with prosperity—I may say with double prosperity. The givers have prospered in worldly goods, and also in spiritual life."

"For many years I have adopted the plan of giving one-tenth, never going below it, and in all these years have steadily prospered in worldly things. When my giving was irregular, small and spasmodic my temporal affairs were of the same character."

"I have one man in the bounds of my charge who gives systematically, and he is getting rich. He says he never saved any money until he adopted that plan, and would be afraid to abandon it now lest God should take away his property and give it to a more faithful steward."

"I have been in the active work of a pastor thirty-seven years, and have been an observer of the results of Christian giving and I have never known one case where a Christian faithfully and uniformly gave conscientiously and proportionately who was not highly prospered in his temporal affairs. These are the very men God can trust with earthly goods."

$\frac{1}{10}$

### IN METHODIST RANKS



THE following note clipped from the *Pacific Christian Advocate*, Portland, Oregon, tells of the Stewardship and Tithing in Methodist ranks:

"With over 1,800 pastors enlisted in a country-wide stewardship campaign, the outlook is highly encouraging for obtaining the first hundred thousand of the 'million tithers in Methodism' during the early summer months. Nearly 9,000 Methodists have already signed up as stewards. As more than fifty district superintendents have declared their readiness to conduct campaigns in their districts, it is expected that this total of signed stewards will be appreciably swelled within the next few weeks.

"From reports daily coming into the offices of the Department for the Promotion of Christian Stewardship and Tithing, it is evident that the stewardship movement is rapidly spreading throughout our membership. From New York to Puget Sound the campaign guns are booming. Determined to be no laggard, the Church, South, has also begun enrolling stewards. In April, the East Shore District of the Virginia Conference launched the first simultaneous stewardship campaign for that communion.

"Elmira District of the Central New York Conference was the first in Methodism to go over the top for stewards. Close on Elmira's heels, twenty-five churches of the Conference began tithing campaigns with the result that the Conference has now almost raised its quota of 10,000 stewards."

$\frac{1}{10}$

### DUTY ENJOINED

If thou forbear to deliver *them that are drawn unto death, and those that are ready to be slain*; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to every man according to his works?—*Prov. 24:11,12.*



## THE JOY OF THE GIVER

**I** AM just disgusted with Mrs. Grant, mother; she's the richest woman in our church, and won't even give us a cake for our missionary supper."

"Why, daughter! I never heard of Mrs. Grant being selfish. I think she's considered a very liberal woman."

"Well, she's not. All the girls say the same thing. She never yet has given to us for a supper or fair, and how we do so want to raise the money for our co-worker in India. Don't you think she might have helped, mother?"

"What reason did she give for not helping?"

"Oh, she does not believe in raising money for church work in that way. She believes in tithing. Tithing! What would I give if I tithed?" replied Ella, as she draw off her gloves and removed her hat.

"Let us see," suggested her mother, "You are included in the family for church giving, and father pays that. He also furnishes you with everything you need, and allows you ten dollars a month for pin money. Did you ever think of tithing that amount?"

Ella flushed scarlet. "No, mother, I never did. Sometimes I've given a quarter and sometimes a dime; but more often nothing. There are always girls to treat, and some little extras to buy, and the money slips out of my hands."

"Well, that is one dollar you could give each month. Then there was the twenty-five dollars your aunt Amy sent for a birthday gift. I suppose you did not think of tithing that, either."

Ella's face was redder than ever, as she again answered, "No."

"That brings the amount up to three dollars and a half that might have been credited to you. And about the five dollars that the boys gave you? That makes four dollars you might have given. Perhaps, daughter, it will be well for you young people to take up the subject of tithing and study it. I'm sure you can learn a beautiful lesson."

A few days later, Ella and a young friend were calling at the Old Ladies' Home, where they often carried flowers, fruit and magazines to the inmates. They were chatting brightly when they heard the noise of several automobiles, and, looking from the window, they saw a line of them drawn up in front.

"Oh!" chirped an old lady, "the cars have come. Mrs. Grant's sent the cars again."

"Mrs. Grant!" gasped Ella.

"Yes. She sends them every week. She don't know we know who sends them, though. She don't want us to know, but ain't she grand?"

Ella and her friend walked thoughtfully away, and presently stopped at the home of a young girl who did beautiful embroidery for sale.

"Oh, girls!" she exclaimed, enthusiastically. "Do come in. I've some money for the Missionary Circle. I've been tithing. Mrs. Grant, she's my best customer; you know, told me about it. Of course, I know they did in Bible times; but I never thought I had anything

to tithe. Now, whenever I make a sale, I put down in a little book what the tenth of it is, and I have a little jar that I slip it into, and the very thought of trying to fill that jar makes me happy. I can't keep any of it, though, for I hear so many calls for help from so many different places. •

Her laugh rang out musically.

The two girls thanked her for her generous donation, and again started on their way.

"Suppose we try tithing, too, Ella," suggested Edith. "We both spend lots of money on little foolish things. My allowance comes tonight. I'm going to put by a tenth the balance of the year. Won't you, too?"

Six months later the girls of the Mission Circle were gathered in their room at the church. On a table before them lay an amount of money.

"Who'd ever dreamed such a pile of money would come from a few tithes?" laughed Ella. "And here's an envelope with something in it. O girls, it's a check for one hundred dollars from Mrs. Grant, and this one line: 'Don't you like the new way better than the old?'"

"Well, I should say we do," chirped another girl. "It's really pinched me, often, to do it; but after I began, I never failed to put aside one-tenth of everything that came my way. And I never was so happy in my life."

The next Lord's day, the minister preached from the text Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Then he told the story of the Circle girls, and urged his people to begin the system of tithing, as only such giving can bring the greatest joy to the giver.—*Agnès M. Morton in Missionary Tidings.*

16

"What is this miracle of money that men will work for it, wait for it, fight for it, pray for it? It stands for all that men count precious."

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

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C. B. RIDDLE, Editor



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~ ~ ~ Bring Ye ~ ~ ~  
All the tithes into the storehouse

Volume 1

August, 1918

Number 3



## ASSOCIATE EDITORS

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# The Tither

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C. B. RIDDLE, Editor

Burlington, N. C.

Volume 1

Number 3

## EDITORIAL

### SELFISH GIVING

**W**E heard a man say the other day that he knew church members who would not give because others did not give; they would not give a liberal amount because others would not give liberally. Such an attitude as this misses the object of giving and robs the giver of the joy of giving. We are not taught that we should give because another gives, or not to give because others do not give. Each soul is responsible, and the discharge of our duty or privilege does not rest upon the actions of another.

When a person puts his giving on a basis so low as to make the giving of his fellowman the standard he becomes no less in attitude than the pharisees because the pharisees would give if they were assured of the proper advertising of their alms.

Giving—real consecrated giving—is a privilege that the children of God have and it brings to them joy that cannot be had from any other source. We are taught not to give grudgingly, but freely and willingly. We are told that God loveth a *cheerful* giver. That means that God loves and honors the heart that gives willingly and gladly. It is possible for a man to be of a cheerful character and then give grudgingly.

When the children of God begin to appreciate and honor their opportunities for service to the Kingdom by the consecration and dedication of their dollars, God's cause will prosper in a way in which it rightly and justly deserves. The souls of thousands of us have been hampered and dwarfed because of the misunderstanding about a "free gospel." It is a pity that men misunderstand the price of the world's salvation. Too many of us believe that God can do all things and forget that He can do all things only through His children. We are His divine agencies and institutions, and it is through us that God must work. If we close the doors of our hearts against Him He cannot enter and present to us His plan and program.

C. B. R.

### THE TITHER A TITHER

As announced in the initial number of THE TITHER the publication is a tither. Just where to send one-tenth of the publication's income for the first month on subscriptions was no little problem, but it was finally decided to send it to the American Red Cross Institute

for Crippled and Disabled Men—a place where every possible effort is being made to place the men who have been crippled and maimed on the blood-stained battle-fields of Europe, in such a position that they can earn their own living and be a blessing, rather than a curse, to society. Below is part of a letter received from the Chief of the Department of Public Education of the Red Cross Institution for Crippled and Disabled Men, 311 Fourth Avenue, New York City:

"Acknowledging your good letter of August 5 with its enclosure representing one-tenth of the income for the first month of your publication THE TITHER permit me to express to you the sincere appreciation of the spirit and interest that you have shown.

"I have particularly read the article by Robert E. Speer on "Proportionate Giving," and feel that if this method could be established it would at least be one of the greatest factors in the elimination of the dependant cripple from our lives."

### KEEPING AN ACCOUNT WITH THE LORD

**W**HEN you speak to a man about giving one-tenth of his income to the Lord nine out of ten will reply that they give as much or more than one-tenth. I do not doubt these statements. Each man who makes such a statement is no doubt honest in his opinion, but most persons find a surprise when they really begin to keep books with the Lord.

Keeping an account of your income is a very easy matter provided you really want to. Most of us always find difficulty in doing the things that we do not want to do. Others may have a better method than I, and so I can only state my method of tithing.

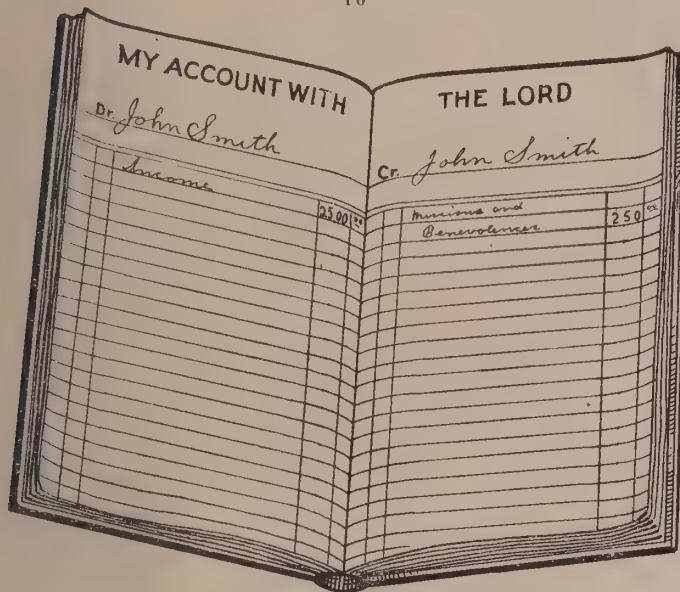
I have in my personal ledger a page under the heading "Income Account." Each month my bookkeeper records on this page the income that I receive from the work in which I am engaged. Should I receive a gift or something extra for some services rendered outside of my regular line of work, I report this and the same is credited on my income account. The ledger being double ruled, one-tenth of each account recorded is placed in the proper line on the reverse side. A check for this amount is written on my personal account and deposited in my Tithing Account. I have a separate account in the bank for this and draw on it from a



separate check book printed with my name and marked "Tithing Account." I have found that this method is not only accurate but it demonstrates thoroughly that when we record properly one-tenth of our income our giving always amounts to more than we supposed it would.

We present on this page a very practical method of keeping accounts with the Lord. You may not have just such a book but you can adopt for yourself a system to meet your own needs. Try keeping an account with the Lord and see how you come out. It will pay you to try it and we urge you to begin.

C. B. R.

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#### $\frac{1}{10}$ ACKNOWLEDGING HIS CLAIMS

**T**HE Christian who expects to get the full joy of the Christian life must recognize God's claim upon him, his time and his money.

Salvation means consecration. If our lives do not show that Jesus Christ is our Savior then the world has a right to a reasonable doubt whether or not He really is our Savior.

Consecration of ourselves necessarily carries with it the consecration of our time; that the Lord's day, one-seventh of the week shall be kept holy unto Him is essential to Christian growth.

The Christian who professes consecration of self and time cannot fail to acknowledge God's just claim upon his money. "The tithe is the Lord's." Every Christian who has tried it knows that nine-tenths goes farther than ten-tenths went before God got His small part.

The Christian Endeavor society from the beginning has emphasized the matter of the tithe through the "Tenth Legion Movement" which has enrolled hundreds of thousands of young people who take this covenant "Trusting in the Lord Jesus Christ for strength I promise Him that I will make it the rule of my life to put at least one-tenth of my income into the work of His kingdom."

If you are a Christian Endeavorer you ought to enroll at once in the Tenth Legion Movement, by sending your name and address and a stamp for the return of your enrollment card to Francis E. Clark, 41 Mt. Vernon St., Boston.

K. L.

#### $\frac{1}{10}$ THE POSSIBILITIES OF TITHING

**T**HE spiritual possibilities of tithing have already been discussed. A person needs only to take his pencil and paper to discover what the financial possibilities would be if our churches were tithing churches. The possibilities suggested below are estimated from two standpoints: First, from the standpoint of the probable average income of the wage earners, and second, a minimum income of the total membership of the church.

United States Government reports estimate that the average income of every man, woman and child for the entire country is \$300 per year. There is no question but that the average income of church members is higher than the average income of the whole population, but the following estimates are based on the average income of \$300 for each member of the church.

##### 1. The Small Church

Membership 200, Families 60, Incomes 60	
30 incomes, average \$ 50 per month.....	\$ 1,500
10 incomes, average \$ 75 per month.....	750
10 incomes, average \$100 per month.....	1,000
10 incomes, average \$150 per month.....	1,500
60 total incomes	
	Total, \$4,750

Tithe, \$475 per month. Or figure on the minimum of \$300 per annum, for each member, which is \$25.00 per month, the income would be as follows: 200 members, average income \$25.00 per month, total \$5,000. Tithe \$500 per month. In the first calculation this would make the total tithe for the year \$5,700, and in the second calculation \$6,000. It is safe to say that the present average receipts of our churches of 200 members for all purposes is below \$2,000 per year.

##### 2. The Average Church

Membership 500, Families 130, Incomes 130	
50 incomes, average \$ 50 per month.....	\$ 2,500
15 incomes, average \$ 70 per month.....	1,050
15 incomes, average \$100 per month.....	1,500
20 incomes, average \$120 per month.....	2,400
10 incomes, average \$150 per month.....	1,500
10 incomes, average \$175 per month.....	1,750
10 incomes, average \$200 per month.....	2,000
130 total incomes	
	Total, \$12,700

Monthly tithe \$1,270. Or calculated on the minimum basis of \$300, or \$25.00 per month. 500 members, average income \$25.00, total \$12,500 per month. Tithe \$1,250 per month. This would make in the first case the annual tithe \$15,240, and in the second case \$15,000.



### 3. The Large Church

Membership 1,200, Families 350, Incomes 350

60 incomes, average \$ 50 per month.....	\$ 3,000
30 incomes, average \$ 60 per month.....	1,800
20 incomes, average \$ 70 per month.....	1,400
50 incomes, average \$100 per month.....	5,000
50 incomes, average \$120 per month.....	6,000
30 incomes, average \$130 per month.....	3,900
30 incomes, average \$140 per month.....	4,200
50 incomes, average \$150 per month.....	7,500
15 incomes, average \$200 per month.....	3,000
15 incomes, average \$220 per month.....	3,300

350 total incomes Total, \$39,100

Monthly tithe \$3,910. Or figured on the minimum basis of \$300, or \$25.00 per month. 1,200 members, averaging \$25.00, total \$30,000. Monthly tithe \$3,000. In the first case the annual tithe would be \$46,920, and in the second case \$36,000.

B. W.

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#### MY MONEY AND THE LORD'S

(Hugh S. McCord, Tithing Evangelist of the Cumberland Presbyterian Church)

How have I made my money?

Why do I keep my money? For what do I spend my money? The kind of answer I can give to these questions will determine in a measure the sort of a Christian I am.

If I am making my money selling intoxicating liquors to my fellow-citizens, there will be no time wasted in determining the sort of a Christian I am.

If I am saving my money simply for the sake of accumulating wealth, I will in the process of saving, become little and mean toward my fellowmen and God. And that spirit will show the sort of a Christian I am.

If I am spending my money for myself, and thinking of myself and have no concern about the needy all around me, I can not be owned of Him who came, not to be ministered unto but to minister.

But what about the Lord's money?

One-tenth of my income is His, "All the tithe of the land, whether of the seed of the land or of the fruit of the tree is the Lord's." My attitude of mind toward the Lord's money will determine in a measure, the kind of a Christian I am.

If I keep the Lord's tithe and fail to let Him have it to be used in furthering the interests of His Kingdom, I am dishonest with my Maker. "Will a man rob God? Yet ye have robbed me. But ye say, where-in have we robbed thee? In tithes and offerings. A robber can not be counted among dependable Christians. When I fail to pay a tithe of my income to help in the Lord's work, I am robbing God of that which is His; I am robbing the people to whom the tithe should go of their rights to the benefits of the gospel; and I am robbing myself of the untold blessings that come into my life when I live in obedience to God's commandments.

"Bring ye *all* the tithes into the storehouse, that there may be meat in mine house," saith the Lord of hosts, and prove me, now herewith if I will not open you the windows of heaven, and pour you out a blessing that there shall not be enough room to receive it."

Do we believe the Old Book?

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#### FRESH FRUIT FROM THE DISOBEDIENCE TREE

**A**LADY who belongs to our church, and who makes her living cleaning stores and offices and gives practically nothing to the church because she is too poor, recently told a business man friend of mine that she was spending \$2 a week on an average to attend the movies. A suburban grocer near our home was asked for a line of credit of \$10 by a new comer in the neighborhood. The favor was granted and the day following this new comer purchased ice cream and cake amounting to \$1.35. He lost his line of credit and his reputation for telling the truth in a jiffy.

Hard coal which the better class of people in our city have been using is very scarce and there is a rule, in force, that no family be allowed more than four tons until all have been supplied. A wealthy business man who has been a Sunday school superintendent for many years induced a new coal dealer to sell him eleven tons, then went to another coal dealer and complained time and time again because he could not get what he claimed was his share. In spite of the fact that this business man is very talented I have never heard of him leading one soul to Christ nor referred to as being as good a Christian as he is a business man and what is more I never expect to hear such glad tidings until he brings his tithes and free-will offerings into God's storehouse.

F. G. T.

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#### TITHING HENS

**A**BOUT four years ago Ed Fehr who was an ordinary farmer, and what is worse, an ordinary church member, began to tithe. God did things for him financially and spiritually and he now owns twice as much land as he did and has unusual success in doing evangelistic work. Last winter he lead his neighbor, Charles Arbogast, his wife and his daughter, to the altar at our church where all were truly converted. Mrs. Arbogast started tithing her egg money at once. Mrs. Arbogast has kept the same variety of chickens for a number of years and Mr. Guy Mitchell has passed there frequently during all this time. Shortly after Mrs. Arbogast started to tithe Mr. Mitchell stopped at her home, inquired whether he could have the eggs for setting purposes, paying 50 cents for thirteen eggs and from that day to this Mr. Mitchell has taken every egg that Mrs. Arbogast would sell at a price twice as high as market price and Mrs. Arbogast has seen a miracle performed, her faith has been strengthened and she is a Christian with a very promising future.

F. G. T.



## STEWARDSHIP AND TITHING NOTES

(By Editor Wilson)

Does tithing produce results? This is the answer: A church at Sange, Texas, with 48 members brought their tithes from their cotton and other income of \$5,500.00 to the church and an additional offering of \$1,200.00; a total of \$6,700.00. The best part was that they showed 95 per cent of their membership attending the regular church services. There is a close connection between stewardship and church attendance.

The Laymen's Missionary Movement is planning to hold a series of Conventions on stewardship and tithing this fall and winter. Practically all of the great church bodies of America will be back of this great interdenominational movement. They realize that enlarged giving must not be a spasm, but that the principles of stewardship and tithing must be written into the habit and life of the whole church if it is to do its full duty in the world. A preliminary conference is to be held in New York City, September 19-20, to which all of the leaders of the various communions are invited.

A minister at the Iowa State Convention held in June stated that it was hard for him and his wife to become tithers. They felt they should wait until they were out of debt. After waiting for some time the debt seemed to be as large as ever and no prospects of reducing it. On one of their darkest days they decided that they would begin tithing and leave the results to the Lord. They did so. The system that came into their financial matters began to help relieve the situation at once. A few months later one of the members gave the minister a thorough-bred cow. This minister does not guarantee that all who become tithers will secure a cow, but he does testify to the fact that tithing helps, rather than hinders in a man's financial situation.

Stewardship is seeing the horizon, not the garden wall; finding the open exit into life, not the narrow entrance to a rich vault; it is a life plan, not a financial scheme; a path to living abundance, not a road to riches; a practical program, not an alluring theory; a purpose including all goals, not a temporary objective; a rich field to be cultivated, not a treasure cave to be rifled; a gracious giving by the Owner, not frenzied digging through the wall; fresh food for daily needs, not strong medicine for a crisis; a decisive battle, not a short reconnaissance; a proving of Divine Providence, not fighting with fate; it is fellowship with a Father, not skillful manipulating of matters. Stewardship is living the abundant, the victorious, the healthful, the happy life. It is heaven within.

16

## QUOTATIONS FROM THE EDITOR'S MAIL

"Here is my subscription to THE TITHER. I have received the first number and read everything in it with much interest. I believe it will fill a great need."  
—J. C. C., Indiana.

"Find enclosed check for one dollar for one year's subscription to THE TITHER. Get me the first issue."  
—G. C., Kansas.

"The June number of THE TITHER to hand. I am much pleased with appearance and contents."  
—W. R. J., Canada.

"THE TITHER has been read with much interest. My check is enclosed for a year's subscription."  
—L. C. S., North Carolina.

"I have just noticed an account of your publication, THE TITHER, in the *Nashville Christian Advocate*. please send me sample copy as I am very anxious for the publication."  
—F. L. G., Arizona.

"I am glad that you are issuing the paper and pray God that you may have great success."  
—G. C. B., North Carolina.

"I know 'Layman' (Mr. Thomas Kane) and he is a dear old saint. I lunched with him in Chicago last Monday and there he referred to you and your forth coming paper. He is deeply concerned for this matter and, is interested in THE TITHER."  
—W. R. B. Michigan.

"Wishing you great success. I am happy in the thought that this awful riddle of money in church work is now being tackled by a real Riddle."  
—B., Michigan.

"It gives me pleasure to read and re-read your new publication called THE TITHER. The publication not only answers prayer but furnished proof that God always provides a leader when a new movement is seeking birth."  
—J. P., Iowa.

"I recently came into possession of the initial number of THE TITHER. I have become very much interested and surprised to find such good information on tithing. Here is my subscription."  
—C. T. S., West Virginia.

"The first issue of THE TITHER is splendid—full of articles that are sure to help. I am anxious for every Tenth Legion Superintendent in California to have this paper."  
—B. W., California.

"I have received a sample copy of THE TITHER and I am so well pleased with it that I am sending my subscription."  
—M. D. C., Illinois.

"THE TITHER has been received and read with a great deal of interest. It seems to me that the publication will fill a long felt need and surely have a large circulation."  
—H. W. D., Pennsylvania.

"We would like to place some advertising with you and would be glad to have your advertising rates."  
—Chicago Firm.



"Having seen the notice of the publication, THE TITHER, I am writing to ask that we be placed on your mailing exchange list."—*G. S. D., Editor, Baptist Sunday School Board, Nashville, Tenn.*

"I am greatly interested in your announcement of THE TITHER. Mr. Thomas Kane was in the office a moment ago, and I asked him to read your letters, knowing his interest in the subject. He said that you had been so good as to tell him of it. He is a 'live wire' when it comes to tithing as it relates to the Stewardship of Life."—*H. R. C., Illinois.*

I have received the initial number of THE TITHER. Have only had time to glance over it, but am delighted with what I have read."—*T. K., Chicago.*

"I have read with interest your letter and the first issue of THE TITHER which came today. The material in this first issue gives promises of a great religious monthly on an important theme, while the 'make-up' and printing leave no room for adverse criticism, (I was a printer ten years before entering the ministry). My experience in tithing and the fact that the largest giver in our church of over two hundred and forty members is a tithing boy in the *intermediate* department of the Sunday school, leads me to say that preachers fail to press this sacred duty upon Christians, and therefore others will have it to do. For myself, I feel just as religious preaching on tithing, as I do emphasizing any other great teachings of the Bible."—*S. W. H., Texas.*

$\frac{1}{10}$

#### A LETTER THAT WE APPRECIATE

The following is a paragraph taken from a letter received from Mr. Leon Wood, Office Secretary of the Stewardship Movement of the Methodist Church:

"Personally I have been much interested in reading the initial number of THE TITHER. The new-born are always interesting, especially if related to others of importance. There are some, of course, who always entertain a sneaking hope that the baby will not live up to the hopes that were born with it. However, in the case of THE TITHER, all right-minded men are lovingly looking for the youngster to make good. His relation to the Stewardship of Life is so intimate and vital that it is difficult to discuss him without dragging in his relatives. Perhaps, like the individual personality, that finds its largest importance in its relationship to humanity as a whole, it will find its largest value in its relationship to Christian Stewardship. I wish THE TITHER and his 'Daddy' vigorous health, rapid growth, and much prosperity. May his mind and limb be sound, and may the vigor and regularity of his circulation never be disturbed. From the remarks of Doctor Calkins, I am sure that he joins me in good wishes to THE TITHER."

Many thanks, Brother Wood, and we assure you that your message is highly appreciated. The "Daddy" will do all he can for the babe. It is hoped that his

kin everywhere will not forget the youngster or forsake him when he becomes a man.

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Courtesy, The American Magazine.

#### THOMAS KANE, LAYMAN

"If I could select a decade out of my life to live over again, with the stipulation that there must be no change, I would, without a moment's hesitation, select the ten years since I was sixty-nine."

\* \*

THIS is a personal testimony from the man known everywhere as "Layman." For more than forty years he has commandingly witnessed to his generation.—*It pays to tithe—IT PAYS!*

\* \*

LOOK at him, stalwart as a soldier in his eightieth year, with a boy's zest for sport. Honor bright now, does he impress you as a "faddist"? Do you think his testimony would be taken in court?

\* \*

"Mr. Kane is the head of two big manufacturing concerns, an active member of the Union League Club and an elder in the Presbyterian Church. He believes that God is good, that life is good, and that any human being who leads a normal, decent life will find it so."

(Reprinted from "Men and Money")



## TITHING BY TITHERS

### TITHING AND WHAT IT WOULD DO

(By Bishop Bashford)

#### 1. *Exegesis*

**I**N speaking of tithing mint, anise and cummin, and neglecting the weightier matters of judgment and faith, Jesus says: "These ought ye to have done, and not to have left the other undone." Commentators generally hold that Jesus in this passage does not exempt Christians from tithing—even their smallest product; for, as Bengel well says, "Eminent virtue may show itself in minutest matters." Paul embodies the spirit of the Master's teaching in his exhortation that every one give as God has prospered him. This command thus enjoins systematic and proportionate giving as tithing does. In my judgment, the New Testament clearly enjoins systematic and proportionate giving. I think, also, from Christ's demand that our righteousness exceed the righteousness of the Scribes and Pharisees, and from his incidental remark that we ought not to omit tithing, that Christians, as a rule, should aim to give at least one-tenth of their incomes.

#### 2. *Philosophy of Tithing*

Close examination of tithing will show that, like the Sabbath injunction, and every other command of the Bible given for man's good, the very act of tithing demands a knowledge of one's business, promptness in meeting one's obligations, and self-denial. These are the underlying principles of all business success. The financial failures of self-denying Christians are extremely rare, and in these rare instances the failure is due to the Christian's lack of knowledge of his financial condition—he has no clear conception of his income or his expenses. But tithing demands that a business man know what he is doing financially from week to week, or from month to month; hence he need never fail for any large amount.

#### 3. *Divine Providence*

But more than human philosophy underlies the financial success of systematic, proportionate well-doers. The Divine Providence is the key to history. Christ has prophesied the spiritual conquests of the world. The Divine energies are pledged and consecrated to the accomplishment of this conquest. But sacrifices of money are as essential to the conquest of the world for Christ as gifts of time and talents. God, therefore, is seeking financial partners as really as He is seeking mental and spiritual co-workers.

#### 4. *History*

Tithing is not an untried principle. Thousands upon thousands of Christians have adopted it in recent years, and have thus taken Christ in some measure into partnership with themselves in their businesses. The testimony of thousands of these has been gathered, and it

is substantially unanimous as to the spiritual and financial benefits of tithing to those who practice it.

#### 5. *Possibilities*

We have entered upon the twentieth century. No prophet can foresee how much the taking of God into partnership and the laying of at least one-tenth of our incomes upon the altar of humanity would lead to the cleansing and consecration of the secular life of Christian nations and the furnishing of means for the conversion of the world.

### A CREED FOR CHRISTIAN STEWARDS

By Harris Franklin Rall

What do we need? Not more collections. Not fewer collections. We need a generation of Christian men who will understand the plain truth about the stewardship of money. What is this truth? We might put it into a creed for Christian stewards.

#### *I Believe*

1. My money is mine only in trust. It belongs to God, just as I do.

2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or Toronto or the Yukon.

3. God is counting upon this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all of my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.

6. The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the Church and its work that I may give wisely. I should give systematically. I should pray with my giving.



## IN TRUST FOR GOD

By Rev. C. O'N. Martindale.

(Continued from last month)

**F**ROM the beginning God has required from every one the tenth or tithe of all incoming value; not as the payment, but as the minimum acknowledgement, of a man's obligation to God as owner of all value. With the tithe the stewardship of money-value begins; it is an earnest of a complete value-administration. Its obligation is:

(a) Racial. As far back as man's history is traceable, however diverse or scattered, the tithe principle is found as old and as universal as the Sabbath, or marriage, or labor, or religion. Abraham and Jacob, the godly and the heathen, tithed.

(b). Jewish. The Lord by Moses commanded his chosen people to tithe to his representatives in the sanctuary. The tithe is the Lord's. By him it was given to support the Levitical service, to maintain the temple feasts, and every third year for the poor of the land. When the Jews disobeyed, the Lord said: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." A lesson to all time.

(c). Christian. Under the New Testament the tithe is neither abrogated, nor repealed, nor minimized. Christ honors men for "paying tithes of all they possess," saying: "This ye ought to have done." The tithe but recognizes God's love in his all bestowed. Moreover, Heb. 7:1-9 declares that, as Abraham, "the father of them that believe," paid tithes unto the priest-king Melchizedek; and in Abraham Levites of the Aaronic priesthood—to whom God's chosen people paid tithes—also paid tithes to him after the law; much more we believers are under tithing obligation to the Lord Jesus, "of whom it is witnessed that he liveth, forever a priest after the order of Melchizedek."

We are in honor bound to administer the tithe for the worship of God, the revelation and extension of the gospel, and the ingathering and upbuilding of the Church of Christ. The Christian surely will not be content to do less than the Jew or the heathen.

## B. Offerings

Between the tithe and the offerings the largest latitude was allowed the giver. One might give more than the tithe if able and disposed; one ought not to give less, in honor to God and in help to man. Free-will offerings constitute the compensating balance to equality of greater and less ability. No offering is made until the tithe is paid.

Under the law God's command was specific: "They shall not appear before the Lord empty; every man shall give as he is able according to the blessing of the Lord thy God which he hath given thee." (Deut. 16:16, 17).

In the New Testament the same principle is enunciated and inculcated in form adapted to the church. Our giving should be: Systematic, "On the first day of the week;" individual and universal, "let everyone of you;" proportionate, "lay by him in store as God hath prospered him;" preventive, "that no collection

be made when I—the minister of God—come;" and helpful, "the collection for the saints" in adversity. (1 Cor. 16:1, 2).

Thus at Antioch "the disciples, every man, according to his ability, determined to send relief unto the brethren which dwelt in Judea" facing famine.

"God So Loved That He gave." The grace in God is to be the grace in us, giving. The test of our loving is our giving. In II Corinthians 8 and 9 the grace of giving is seen: Bestowed of God. Exercised with joy. Liberal—according to, yea, and beyond their power; of their own accord; even with entreaty. As part of self-surrender to the Lord, and abounding. As proof of the sincerity of love, like the Lord's own self-giving. Not in readiness to will merely, but to complete performance out of ability. According as a man hath, not according as he hath not. Not to the ease of some and the distress of others, but to the supply of want by abundance in order to equality. Not sowing sparingly, but bountifully. Purposely, not grudgingly, or of necessity, but cheerfully, as God loves. With confidence in God's ability to their sufficiency in all things, and increase. Evoking through them others' thanksgiving to God and supplications in their behalf. Reminding of God's unspeakable gift in Christ, and leading to the giving of thanks to him thereafter. This is the latitude in which Christians exercise grace.

The graceful life may begin with self-offering, then consecrate the tenth, go on giving to "the half of his goods" (like Zacchaeus), or as Barnabas, sell an estate and give all to the Lord; or, as the poor widow, give out of want, even to all one's living, into the Lord's treasury.

God's blessing has ever attached to those faithful in bringing their tithes and offerings into his storehouse. (Prov. 3:9; Mal. 3:10-12).

## 5. World-Wide Obligation

"All authority hath been given unto me in heaven and on earth," says the Lord. "Go ye into all the world and preach the gospel to every creature." (Mk. 16:15, 16; Matt. 28:18-20; Luke 24:45-49; John 20:21-23; Acts 1:8).

We need to arrange our life-plans and activities in the light of the Great Commission of the Head of the Church, our Lord Jesus Christ, thus given. "There can be no stewardship, whether of life or possessions, where the Lord Jesus Christ and his program are not recognized."

We are "in trust with the gospel," "God's stewards," and are to be "stewards of the mysteries of God," "good stewards of the manifold grace of God." The church is to give life to the world in persons and possessions. "Stewardship covers the whole circle of a man's income; it reaches to the farthest extent of human need; it extends through the whole period of a man's life; it seeks to fulfill its trust while it is called today. And it is time for virile men to 'think church' in terms big enough and broad enough to compass the purpose of Jesus Christ upon the earth." (H. R. Calkins.)



*Stewardship in Practice*

Is stewardship occupying the place in the life of the church and the world that it should? Judge for yourself. Common honesty says emphatically and shamefacedly, No! Hear witnesses:

"The church is not conscious of a conscience in the matter. The church is far from having reached the stage of saturation with the idea of Christian stewardship." (Cornelius H. Patton).

"The program of world-wide evangelization presents a powerful appeal for the stewardship of life and possessions. It will halt and tarry until there is a widespread understanding of the Christian meaning of possessions and obedience to the truth which is involved. The coming of a righteous social order waits on the application to property of true Christian principle." (W. E. Dougherty).

"Our Lord's teachings as to money gifts, if obeyed, would forever banish all limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance, that, although perfectly explicit, they seem more like a dead language that has passed out of use than like a living tongue that millions know and speak." (Arthur T. Pierson).

O Beloved, are you a good and faithful steward of the Lord?

*Amite City, Louisiana.*

<sup>1</sup>/<sub>10</sub>  
**HOW ESTIMATE THE TITHE**

(By E. L. Miller)



SCRIPTURE tells how Abram on his return from the slaughter of the kings, gave to Melchizedek "tithes of all." If Abram gave "tithes of all," it would seem that there was no deduction from the gross amount for campaign expenses. If God's representative received "tithes of all," it is very evident that the campaign expenses, whatever they were, were paid out of the remaining nine-tenths.

To the consecrated Christian there should be but little, if any, difficulty in estimating the tithe. The tithe is one rule, one law of God. This being the case, is there not some one rule, some one law that would be common to all in estimating the tithes? Can not one common ground be found upon which all may equally stand?

It is conceded that every one must live. If every one must have a living, is not this the common ground? The living applies equally to all; be he wage earner, farmer, professional man, or man of affairs with many business irons in the fire. Though the living may range from frugal necessity to lavish luxury, is it not the common possession of every individual?

The living being the one thing common to all, it is the one thing that all should tithe. It is free from any real difficulty when we agree what is or what should be one's living. There is no question as to the duty of the man with the fixed income. All admit that he should tithe it. This fixed income is his living. So also is the question settled as to the wage earner, be

he clerk, mechanic or day laborer. His salary, his wages should be tithed. This is his living, even though it may include house rent or the payments he may make to secure for himself a home.

As the consecrated wage earner tithes his living, including all that it does, so should the farmer, the professional and the business man, and include in that living all that is expected of the wage earner. Thus far would all be upon one common ground.

For the farmer, the business or professional man to do otherwise, to fail to tithe his living as does the wage earner and to assume that he is required to tithe his net income only is to assume that the Lord has preferred creditors. To tithe the net income only, is to assume that when there are no net profits, one is relieved from contributing to the Lord's treasury. He has lived off of the Lord's bounty, but is released from the payments of anything in return.

As the consecrated wage earner tithes his living, so should the farmer, the business and professional man. Thus far would there be uniformity. Thus far would all be upon one common ground. Thus far would all be on an equality before God. There is a difference, however, in the talents and opportunities for the acquirement of wealth. "Unto whomsoever much is given, of him shall much be required." If the farmer, the business or professional man has more than a living, a tithe of the "more" will be required. To assume that it is impossible for these to tell the "more"—that it is impossible to tell their net income—is to assume that they are incapable of common book-keeping.

Many excuse themselves on the ground of being unable to tell their profits. It may require some effort, but if partners in business can find the share due to each one, what shall the thought be of these same partners when they claim it is impossible to find the share that is due to our Heavenly Father?

Doctors have been partners, and lawyers nearly always go in pairs, yet one never hears of their calling in an expert accountant to help in dividing the income. It seems so easy to find what is due to one's self, and so exceedingly difficult to find what is due to God.

Even the farmer, who raises much of his own living, can readily estimate the value of this living. If any one doubts this, his doubts can easily be removed by an attempt to purchase some of this same living from this farmer.

Doubts may come in estimating the tithe, but when they do come the wise rule is the standard. Railway order, "When in doubt always take the safe side." The love of a bargain is inherent in human nature, but we doubt if it ever pays to drive a sharp bargain with the Almighty.

You ask, "Shall we tithe our capital?" That depends upon whether it is all yours. Have you always paid the Lord His portion? I leave you to judge if it is right to hold property that belongs to another. Let us assume that the Lord has received His own; that



your special capital is nine-tenths of the increase. Then, so far as the tithe is concerned, all your capital is justly your own.

"But," says one, "last year I had no profits." In that case you are free from the tithe, so far as the profits are concerned. It is a tithe of the increase that God requires.

"But," says another, "it is not profits but losses with which I have had to contend." Then you have encroached upon your capital. Assuming that your capital had been tithed, its loss must be made good before there can be profits to tithe. Your loss of capital, however, does not in any way affect the tithe of your living. Your living must be tithed. In this way the Lord receives "tithes of all."

Another says, "I have had to borrow money on which to live; shall I tithe this borrowed money?" Certainly. It is simply your living that has been advanced to you before you have earned it. You do not tithe the money that you earn and when you earn it, but the money that you receive and when you receive it. A tithe of your living belongs to the Lord. It matters not if you receive it before you earn it or after you earn it. You and your family have used this money in your living and the Lord is entitled to His share.

But this borrowed or advanced living should not be tithed a second time. It is returned to the owner untithed. "Tithes of all, but one tithe of every increase, not two tithes, is what our God requires. As you tithed your capital once, not twice; as you tithed your profits once, not twice; so should you tithe your living once, not twice.

Estimating the tithe is a study of mathematics; not of philosophy or theology. The problem has to do with figures and not with the disposition or even the regeneration of the mathematician. It is a study that any one with clear business ideas can easily and exactly figure out. If united to this, he have the love of Christ in his heart, he will find an added pleasure; but, because of such love, there should be no difference in the result obtained.

There will be but little difficulty in estimating the tithe if all will unite in observing these two general rules:

1. Tithe the living.
2. Tithe the net income after the living has been taken from the gross income received.

The first is the universal rule and applies to every one; from the day laborer with his scanty wages, to the man whose skill and experience will command a salary of thousands. Its range is from the child, whose living is its food, clothing and care, to the multi-millionaire, whose living means thousands for the luxuries that he deems necessities and tens of thousands for pleasure.

The second is for those whose additional income is the result of profit. It applies equally to the farmer, the professional and the business man; from the country attorney with his modest income to the corporation lawyer with his princely fees; from the humble physi-

cian with his bare living to the highly skilled and high-priced specialist; from the obscure village grocer to the merchant prince whose transactions reach unto all the continents of the world.

# 10 CHRISTIAN GIVING Part 1

**A**LL money given to the Lord's work should be given from the proper motives and as an act of worship. True giving is a privilege, a duty, a source of joy and of blessing. In order to have a proper understanding of the subject before us, let us consider:

1. God's Ownership. It is important that in the first place we be set right on the question of ownership. We are accustomed to speak of the property we have gathered about us as ours; whereas, in truth, man is not an absolute owner of anything. It is all God's (Deut. 10:14; Ps. 50:10-12). Man holds a legal title to a piece of land, but after all it is God's (Lev. 25:23). In a way, man controls the earth, but it belongs to God (Ps. 24:1). The earth is His by right of creation (Gen. 1:1). We are His, and that by right of redemption (1 Pet. 1:18, 19). Inasmuch as God owns everything, including ourselves, then, all we have, our mental and physical strength, and our power of getting wealth, must come from him (Deut. 8:18). What position, then, do we occupy?

2. Man's Stewardship. Since God's position is that of supreme Owner, ours must necessarily be that of tenant or steward to "occupy till he come." "A steward is one to whom something has been entrusted to be administered wisely, diligently, and carefully for the master who has trusted it to the steward." Man is a steward in everything. Life, health, social surroundings, religious privileges, wealth, in short, every gift of God, all involves stewardship. What a responsibility rests upon us, and the greater the blessings, the heavier the responsibility! A full recognition of this responsibility on the part of the Church will silence the pleadings of our Mission Boards for funds to save retrenchment, and will all hasten the advancement of God's kingdom in the earth.

Seeing, then, man's true position, it behooves every one to enter at once into the doings of that which is required at his hands. This would have to do with all our getting, all our saving, all our using, and all our giving.

In order to be found faithful in all these things a full consecration of person, life, and all must be made. Such consecration is a religious dedication of all to God, a setting apart to a sacred use. It is taking Christ into the whole life and recognizing His Lordship over all, and at all times. In the first place, it is absolutely necessary that we consecrate self entirely to the Lord (2 Cor. 8:5). However great our gettings or our givings, they cannot be wholly acceptable unto Him unless preceded by the full consecration of self. "Personal consecration must precede purse consecration; self-consecration must go before wealth consecration." Too often have we thought that in giving a portion of our



wealth to religious causes we have discharged our duty, but in thus thinking we erred. Though we owned the whole world and gave it all, it could not take the place of the giving of self. On the other hand, the surrender of self without the surrender of possessions would be a very imperfect kind of consecration, and should properly class a man as an unjust steward.

Human strength alone is insufficient for laying all upon the altar of sacrifice. Only by the prayer of faith, by hiding self in Jesus Christ, by taking Him as a Partner in all things, by yielding ourselves as instruments in His hands, may we be "sufficient for these things."

While all we have is to be consecrated to Him and to be used for His glory, it does not follow that all our possessions should be turned into the channels of benevolence. In fact, such a course would defeat the very end we sought to gain. Enough must be reserved for a decent living, for getting the best preparation for life's work, and as capital for the investment wherewith to get gain. We are to trade with these things, remembering that the time will come when we must give an account of our stewardship.

But it is just and right that a certain part of our profits should be given directly to benevolent causes (Prov. 3:9; Luke 6:38). Such has been the practice of the people of God from the very beginning of their history. As stewards we are not to keep all, but render a part to the Giver of all.

3. God's Part. 1. It Should be Paid Systematically (1 Cor. 16:2). The custom, now all too prevalent among Christian people, is to give only when a stirring appeal is made and the feelings are aroused, or to give only what one may happen to have on hand at the particular time a call is made. Neither is systematic giving. That giving which springs only from the feelings is uncertain. No landlord would like to receive rents on that plan, neither would any tenant want to be ordered in or out on the same principle. God does not thus deal with us; shall we follow that principle in dealing with Him? Giving what one may happen to have is even more uncertain than acting upon feeling. Man could not deal with his fellow man after this fashion. Dealing thus with God is just as wicked and unwise. Both of these habits of giving are purposeless, and fail in giving God the glory due unto His name. Systematic giving does not depend upon the feelings of the moment, nor the amount of spare change that happens to be on hand. The systematic giver gives regardless of these things and in accordance with certain principles. Every one should lay by him in store at stated times as God has prospered him (1 Cor. 16:2). It is not convenient for all to do this weekly, because not all are paid for their labor or produce at the end of each week. To have a system is the important thing, and that should be adjusted to the nature of the income. If some system of this kind is not rigidly adhered to, carelessness will creep in, and the Lord's portion will be overlooked and forgotten.

Systematic giving is not based upon the amount given, however large that may be, nor solely upon the

regularity with which our gifts are made, but upon the amount of the net income. With this as a base-line and a certain proportion decided upon, the systematic giver can easily determine the amount of his gift. Systematic giving necessarily involves proportionate giving.

2. It Should be Not Less Than a Tenth of Our Income. With the wage earner this calculation is easily made. The business man, the merchant, the farmer, the mechanic, or the professional man would first deduct from his gross income the amount expended in running his business, such as rent, clerk hire, tools, and materials used, etc., and then tithe the remainder or net income. In no case should living expenses be deducted before calculating the amount of the tithe.

The first mention of the tithe in the Bible is in Gen. 14:20, where it is related that Abram paid tithes to Melchizedek; although the tithing system had long been in vogue among some of the ancient pagan nations. The second mention is in Gen. 28:22, where Jacob vowed to give a tenth unto God of all that God should give him.

We next find the tithing system incorporated into the Levitical law (Lev. 27:30-32; Num. 18:26, 30, 31). This is God's tenth or the Tithe-Terumoth, and was given by God to the Levites in consideration of their service at the tabernacle, and as a substitute for their inheritance in Canaan. The Tithe-Terumoth must be distinguished from a second tithe instituted by Moses for the purpose of keeping up the services at the Tabernacle (Deut. 15:22-27). Israel also observed a third tithe, which was for the poor, the stranger, and the local Levite (Deut. 14:28, 29). These tithe laws were in force throughout Old Testament times. The closing book of the Old Testament denounces the decline in their practice, and urges a revival of their strict observance (Mal. 3:8-10).

The interval between the Old Testament and the New Testament, bridged by the Apocrypha and the Talmud, shows that the payment of tithes was continued during this period.

Emerging now from the teaching of the Old Testament, Apocrypha, and the Talmud, our first question naturally is, What is the teaching of the New Testament?

Surely in the shadow of the cross, under a plan of redemption, with the blessings of a new dispensation, and with the command binding upon us to preach the gospel to every living creature, we shall not expect to find the standard of giving lowered (2 Cor. 3:11). If a man, under the old dispensation, owed a tenth to God, can he owe less today? But, says some one, "The New Testament is a law of love." Granting that to be true, would love ever require less of us with our additional blessings than the law required under the old dispensation? Certainly love has its place in God's plan, and should find its expression in the maximum which is all "that thou has." The tenth is the minimum, and love should not abrogate this law, but fulfill it. Whatsoever is given, though it be only the minimum, should be



given in love. But would a law of love alone be entirely right and fair? Love varies with different individuals, and even with the same person at different times. True love would prompt us to do our duty, but are we to be left in the dark as to what our duty is?

We find nowhere in the New Testament that the law of the Tithe-Terumoth has been abrogated, not even by implication. In the beginning of the New Testament history Christ commended the paying of tithes (Matt. 23:23). But, it is a fact that many of the Old Testament practices were abrogated by the ushering in of the new dispensation. It is important that we be set right on this point. That which passed away was the symbolical, the typical, the figurative, which found its fulfillment in the death of Christ. The temple feasts and sacrifices furnish us an example of this. The ceremonial law was abolished by Christ when He was nailed to the cross (Col. 2:14).

But as has already been shown, the law of the Tithe-Terumoth did not originate with the Mosaic law and would, therefore, not necessarily pass away with the passing of the Jewish economy. This law was neither symbolical nor figurative, but was one of the great moral laws in force even before expressed as a law. Such also were the laws forbidding murder, adultery, covetousness, and the law setting aside a seventh of time as holy unto the Lord. Certain things are wrong, and certain others are right, and always have been; and not simply because the Bible says so, because they were wrong or right long before that. The Bible, in expressing these laws, did not create them as laws, but recognized them as laws already existing, even though unwritten. These laws are moral duties, and have their origin in moral nature. The grounds upon which they were based have existed through all time and still exist. Such a law is the law of the Tithe-Terumoth. It has lost nothing by having been incorporated in the Mosaic ritual.

It is true, there is no formal re-enactment of this law in the New Testament, nor, indeed, is a formal re-enactment necessary. Neither is there a formal re-enactment of any other great moral law, and yet we do not doubt their existence and force.

For further proof that the tithe law was not abolished under the new dispensation, we appeal to the early Christians. St. Paul, by implication, teaches tithing. In 1 Cor. 9:13, 14 the apostle teaches that as those of old who ministered about sacred things were supported from the things of the temple, "even so," i. e., in the same way should Christian workers of his day be supported. As we have already seen above, those who ministered (the Levites) were supported by the tithe, it is reasonable to say that Paul implies here that the same system should be followed still. In 1 Cor. 16:2, each one is requested to lay by in store as he may prosper. A certain proportion of the income is here required. What proportion? As the tenth had been the universal custom through all history, and continued to be for several centuries after this, as we shall soon see,

it is not unreasonable to suppose at least a tenth was here understood and expected.

The church fathers show clearly by their writings that tithing was taught and practiced in the early Church. Some of the most prominent among them are Irenaeus, Neander, Origen, Cyprian, Gregory, Chrysostom, Ambrose, Jerome, and Augustine. These all recognize its practice.

The records of the early councils also show the belief of the early Church in tithing. The council of Ancyra, A. D., 314; of Antioch, 341; of Gangra, 358; of Tours, 567; of Macon, 585; of Rouen, 650; of Nantes, 660; and of Metz, 756, enjoin tithing. Bingham in his excellent work, "Christian Antiquities," says: "This was the unanimous judgment of the fathers, and the voice of the Church uncontradicted for more than a thousand years, or until the usages of the Church were alienated and perverted by the papal hierarchy during the dark ages."

Therefore, we are led to conclude that, inasmuch as God owns everything, and we are only stewards here, it is but just and right that we should adopt some system of rendering to God His dues, and, inasmuch as moral duty and the Bible require a tenth, and patriarchs, prophets, apostles, and church fathers so understood it, and gave a tenth as a minimum, it is incumbent upon us to give at least that much, and inasmuch as God honors them that honor Him, and blesses those who walk in His ways, may we not expect to be blessed according to our faithfulness in this sacred stewardship?

A. W. ANDES.

Harrisonburg, Va.

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## The Victory of Mary Christopher

### Chapter 1

#### *An Interrupted Tea*

"Well, I wonder what next!" and Mary Christopher gave her umbrella an impatient snap as she stepped into the shade of the ivy-trellised veranda.

"A cup of tea, to be sure, and a quiet rest right here until dinner"; and, almost before she knew it, Mrs. Christopher was settling back into the cushions of an easy-chair and answering Amy Robert's sympathetic glance with "Two lumps, please, and no milk."

Somehow, Arthur and Amy Roberts had a way of making rough places smooth. They had been the most popular young people in the Church, and, after their marriage and Arthur's appointment as one of the stewards, they seemed to form a living link between the older and more conservative members and the fresh young life of the Church. Their pleasant home was a favorite meeting-place for all sorts of official and—mostly—unofficial Church committees. "It isn't because Roberts is so pious," one of the young men was saying to old Brother Saintly, "but he's so downright manly; religion with him is as natural as breathing." And Brother Saintly, who lived "in the heavenlies," replied, "Ah, my dear boy, Arthur has learned the secret of the Resurrection; what you call 'manliness' Saint Paul calls 'the mind of Christ'; and that is why we older ones never tire of sitting in the quietness of that gentle home."

"I hope there is no trouble," said Amy, when the vexed lines in her visitor's face began to disappear under the influence of the fragrant Coonoor.

"Trouble? trouble enough!" and Mrs. Christopher set her cup on the tray and began a vigorous fanning. "Weren't you at church yesterday morning?"

"Why, yes, of course, I was there," replied Amy, as she quietly refilled the emptied cup. "I am sure I would not have missed Mr. Randolph's sermon for a good deal; but what has that to do with any trouble?"

"Amy Roberts, do you mean to say that every Christian ought to give a tenth of his income to the work of the Church, as Mr. Randolph said? I have never been so vexed in all my life, especially when John said this morning he thought we ought to begin tithing. I would like to know any one who regularly gives the tenth."

"Why, dear Mrs. Christopher, Arthur and I have done so ever since our marriage, and I know of others who tithe."

"O it is all well enough for young married people, who have no children to clothe and educate, and who have no house rent to pay! Wait till you know what trouble means, and then you'll not talk so glibly about giving a tenth."

Amy was silent for a moment before quietly saying, "You forget that our little home is not yet paid for, and that Arthur was out of a position for nearly a year after the bank failed, and surely"—Amy's lips

trembled and two tears fell softly upon the tea-towel she was hemming—"surely you cannot have forgotten my long sickness of last winter when little baby died."

"Forgive me, Amy dear," and in a moment Mrs. Christopher's vexation was melted into a woman's tender sympathy. "I had no right to speak so hastily, but I confess that since yesterday I have been unbearable. What with the rent, and the children's schooling, and Elsie's music, and a dozen extra trifles every day, it is all I can do to make both ends meet as it is; and now to have our pastor talk of giving a tenth, it puts me out of all patience! Goodness knows we are giving all we can, but would he take the clothes from our backs and the food from our children? I was beginning to like Mr. Randolph, but this is out of all reason."

"I am sure our pastor spoke with great tenderness when he mentioned those in difficult circumstances, and he specially dwelt upon God's faithfulness to those who obey Him."

"Well, if he did, I'm sure I did not hear him! Why he actually said we were robbing God by not paying a tenth of our salary into the work of the Church! Do you call that tender?"

"Now, really," said Amy, with a mischievous glance, "did Mr. Randolph say that himself or was he quoting from the Prophet Malachi?"

"Well, it amounts to the same thing; and, any way, I don't believe in preaching from those old Jewish prophets. We are not under the law, but under grace."

"Under grace!" and Amy looked up with a deep, holy light in her eyes; "surely, Mrs. Christopher, you do not mean that the coming of our dear Saviour and His sacrifice upon the cross, and the gift of the blessed Comforter, are deserving of a less return on our part than that which the Old Testament law required of the Jews."

"O Amy, you know I did not mean that! I truly love the Saviour, but—Goodness me! here comes Mr. Randolph himself, and dear old Brother Saintly is with him. Let me slip out through the side entrance, for I am afraid I'll say something to hurt him, and I truly would not for the world."

"You do not know Mr. Randolph very well, or you would not fear that. I'm sure he will be glad to hear the worst you can say. Arthur says it is only selfish people who get their feelings wounded, and that a true pastor is always helped and never hurt when his people tell him what they really feel; so don't you stir a step!" and Amy shook a warning finger at Mrs. Christopher, as she turned to welcome the new arrivals.

### Chapter 2

#### *The Merchant's Perplexity*

"You're right welcome, both of you," said Amy, with a bright smile. "This is so good of you, Brother Saintly; here is your favorite chair all waiting for you; and Mr. Randolph, sit right here by Mrs. Christopher, who has 'a bone to pick' with you. Fresh tea will be here in just a minute."



"A bone to pick with me?" replied the young pastor, with a twinkle in his eyes. "I hope it will be as toothsome as the roast fowl and jelly that Elsie brought over to the parsonage this morning."

"Why, Mrs. Christopher!" exclaimed Amy, with a quick glance of pleasure, "I thought you were—"

"Upset! And so I am! I had to send that little trifle over to Mrs. Randolph, or I should have become fairly savage!" and Mrs. Christopher attempted to hide her confusion with a little forced laugh.

Randolph, with quiet tact, turned to speak to Amy, when he was interrupted with:

"I've known Mary Christopher, girl and woman, these many years," it was Brother Saintly who spoke with mildly beaming eyes, "and whenever she is passing through a temptation, she always brings the victory nearer by some little act of kindness. God give her victory today!"

"Amen!" Fervently the pastor spoke, and for a few moments there was silence in the little circle.

"I'm ashamed to be so foolish," at last began Mrs. Christopher, "but I confess, Mr. Randolph, I was annoyed at the positive manner in which you spoke yesterday morning. Of course, we all know God required a tenth of the Jewish people, but I have always been led to believe that, when Christ came, the old ceremonial law was done away. So, when you spoke with such conviction and told us that God still expected at least a tenth from all believers, you can imagine how ruffled I was! Truly, Mr. Randolph, I want to do my whole Christian duty, as well as realize my full Christian privilege, but I cannot follow the suggestions of any person, not even of my pastor; I must know the will of God for myself."

"And so you ought, and so you shall," replied Randolph warmly. "I would be untrue to my people if I did not point them to an authority greater than human opinions. But this meeting is truly providential. I met William Sprague a few minutes ago. He and Arthur were having a close discussion on this very point. Arthur invited us to continue in here, and Brother Sprague said he would stop to get his Bible. Here they come now, and still talking!"

Amy gracefully received the new comers. William Sprague seated himself beside Brother Saintly, and, as Arthur Roberts familiarly took a vacant chair near his pastor—the two were near of an age and frequent comrades—the latter turned an affectionate look upon him, with, "Well, Arthur, how have you and Brother Sprague made out?"

O finely! Brother Sprague agrees with me that the Israelites gave more for the maintenance of their faith—incredibly more—than the average Christian ever thinks of giving, in spite of all our easy talk about 'the benefits of the Gospel!' Why, the Jew gave regularly one-tenth of his income for the support of the priestly tribe of Levi, another tenth for the maintenance of the various public feasts and sacrifices, still another tenth, every third year, for the poor of the land—though Brother Sprague thinks this was only an

extension of the second tithe; then the Levites gave their own separate tithe"—with a mirth-provoking look at his pastor, who laughed a merry assent—"for the special priestly services of the tabernacle and the temple, so that no portion of the people were exempt. In addition to the tithes, there were stated services and feasts, and various personal sacrifices, full of rich teaching, and all entailing considerable expense, and to top the whole there were vows and free-will offerings *ad libitum* for personal and family blessing, for the building of the tabernacle and the two beautiful temples, and for many other purposes, as fresh occasions arose for gratitude to God, so that, all told, the devout Jew easily gave a fourth or even a third of his income every year for the maintenance of the worship of God. And now"—Arthur arose to his feet with kindling enthusiasm—"and now, with the burning cross of Jesus ever before us, with His unmeasured sacrifice our inspiration, with uncounted millions of human souls perishing for the bread, which we alone can give them, we fall so insufferably below the Jews in the substantial tokens of our gratitude that I blush to make the comparison. We talk in a lofty manner of 'grace,' and sing 'Free from the law,' with the most amazing ignorance of what we mean. Salvation is free indeed, but verily it is not cheap!" and Arthur paused with an indignant flash in his eyes, while Mrs. Christopher moved uneasily in her chair.

If Randolph had obeyed his own feelings, he would have given Arthur a bear's hug on the spot, but he recognized the delicacy of his own position, and knew the embarrassment which his friend's vigorous speech had unwittingly caused, so he quietly remarked:

"The difficulty is that most Christians fall short in this matter, not because they are ungrateful or ungenerous, but because they have failed to recognize that God has commanded a definite proportion of their income to be set apart for holy uses. Having thus no definite plan, they fall into a shiftless way of giving, which robs themselves of much blessing, and sadly weakens the Church of Christ."

"To think of the glorious Bride of Christ having to beg!" broke in Arthur. "She could be 'fair as the moon, clear as the sun, and terrible as an army with banners, instead of limping through the world, with a staff in one hand and hat in the other, asking for a little help! It fairly makes my—"

"Steady now, Arthur." William Sprague was speaking, a clear-eyed business man, founder of a great mercantile house, and president of the Board of Trustees—by far the most liberal giver in the Church. "Our pastor has correctly stated the situation. I confess with shame that I do not measure up to the old Jews in giving, no, nor even approach them. But I have never heretofore seen that Christ taught we should give with exactness. He said his words were 'spirit' and 'life,' and I have feared to get into bondage to any legal requirement. But I confess the sermon of yesterday morning has stirred me profoundly. In fact, the first thing I did today on going to the office was to instruct



Jenkins, our head bookkeeper, to open a new account, and to carry into it ten per cent of all my interests, both capital and profits. It shall be the Lord's tenth. I do this because your able argument has convinced me it is the minimum that a Christian ought to give. Of course, I do not thereby cut myself off from other gifts, as I may have opportunity, but I shall try the plan of systematic giving. For so much I desire to thank you, Brother Randolph, and for the clear-headed, businesslike presentation you gave us yesterday. Nevertheless, while I do this gladly, yet I confess I do not even now see what relationship there is between Christian giving, in this dispensation of the Spirit, and the old Jewish law of 'the tithe.'"

"There is no relation whatsoever," said Randolph very earnestly.

"No relation!" exclaimed Mrs. Christopher. "Why, I thought the stock argument of 'tithers' was that God commanded the Jews to give a tenth, and that therefore Christians were required to do so also."

"Not at all," returned the pastor. "The Bible shows clearly that God's law of 'the tithe' was known and followed many centuries before the Jewish people were in existence; the clear inference is that it was one of the primal commandments given to all men in the beginning, and, therefore, binding during all dispensations."

"I should like to see that proved," said William Sprague, with keen interest, "for it seems to me that right here is the very meat of the nut. The Jewish law of 'the tithe' is worthy of respect and veneration, without its having necessary binding force upon Christian. But if you can show a reasonable basis for believing that God gave such a law in the beginning, then my difficulties are at an end."

"I think that can readily be done," said Randolph. "I see you have your Bible; you, Sister Amy, look on here with Mrs. Christopher; Arthur, you and I will take the family Bible, and Brother Saintly—"

"Never mind me, Brother, I've hid it in my heart these many years," and the old man closed his eyes as he repeated softly,

"Poor is our sacrifice, whose eyes  
Are lighted from above;  
We offer what we cannot keep,  
What we have ceased to love."

### Chapter 3

#### *The Veranda Bible Club*

"Let us turn first to the days of Abram," began Randolph, after a moment of quiet. "Mrs. Christopher, won't you please read in Genesis, the fourteenth chapter?" but Mr. Christopher could not see the numerals because of two unshed tears that had gathered while Brother Saintly was speaking, so Randolph turned to William Sprague with, "Just tell us briefly the events recorded."

"Um— let us see," began the latter, glancing quickly through the chapter. "Abram is living in Hebron Chedorlaomer and the confederate kings make war upon the king of Sodom and his associates; Sodom is taken;

Lot, Abram's nephew, is made a prisoner, and all his goods are carried off. Abram hears of his nephew's misfortune, arms his household, and bravely goes forth to meet the victorious Chedorlaomer, defeats him in battle and recovers Lot and all his possessions."

"Good!" said Randolph warmly, "then what?"

"The king of Sodom went out to welcome him on his return, and Melchizedek, King of Salem, also met him and 'brought forth bread and wine.'"

"Yes, Melchizedek," continued the pastor. "Who was he?"

"'Priest of the Most High God,'" the merchant read the words reverently.

"'Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God,'" quoted Brother Saintly softly.

"Yes," added Randolph, thoughtfully, "he is undoubtedly the most perfect Old Testament type of our blessed Lord. What significant act did he perform toward Abram? Read on, Brother Sprague."

"'He blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thy hands.'"

"Who would think such an exquisite prayer could have been uttered in those dark days!" mused Amy, whose spiritual insight was deep and true.

"Go on, Sprague!" cried Arthur, excitedly.

"'And he gave him tithes of all,'" William Sprague read slowly, as though taking in a new thought. There was silence for a moment, then Mrs. Christopher asked:

"Could not this have been a simple act of charity?"

"Hardly charity," replied Arthur quickly. Melchizedek was King of Salem, and doubtless a much richer man than Abram."

"Right, Arthur," said the pastor, "there is no suggestion of 'charity.' It is an act of Divine worship, in which Melchizedek, as the priest of God, receives the tokens of Abram's gratitude. But the interesting question is, Why should Abram have given a tenth? Why not a seventh, or a fifth, or a fifteenth, or some other proportion? Why a tenth?" and Randolph looked keenly at William Sprague, who did not answer, but sat silently thinking.

"Remember," continued Randolph, "that this event in the life of Abram occurred only a short time after he came out from the heathen surrounding of Chaldaea, and before the birth of Isaac. The Jewish law was not even announced until nearly five hundred years afterward, and had no more relation to Abram's giving of tithes than had the American Declaration of Independence!"

"Let us try again. Mrs. Christopher, won't you please give us the events recorded in the twenty-eighth of Genesis? I think you'll find it a familiar story," and Mrs. Christopher received an encouraging glance from her pastor.

"Dear me!" began the latter, turning over the pages; "I'm not good at Bible history. Twenty-seven,



twenty-eight—here it is! . . . It says something about Isaac blessing Jacob and sending him away; then something about Esau; then something else, and—O yes, I know! It's the story of Jacob's ladder!" Mrs. Christopher looked up with a bright face, and then continued:

"Jacob goes to sleep, with a stone for his pillow, and dreams about a ladder reaching up to heaven, and angels going up and down. Then God speaks to Jacob, and tells him He will be with him; and Jacob wakes up, and makes an altar out of the stones, and calls the place Bethel. Why, that's one of the Sunday school stories!"

"Quite so," answered Randolph, smiling; "and what vow did Jacob make?"

"He vowed," continued Mrs. Christopher, now thoroughly interested, "that if God would be with him, and keep him, and bring him safe back to his father's house, the Lord should be his God, and Bethel should be God's house, and—and . . ."

"O do read on!" said Amy, impetuously.

Mrs. Christopher read the closing words of the chapter in subdued tones, "And of all that Thou shalt give me, I will surely give the tenth unto Thee."

"The tenth unto thee," repeated Randolph; "not unto the priestly tribe of Levi, for Levi was not yet born, and the laws of Sinai were nearly three centuries in the future; but unto God, directly, in sacrificial worship; for in the days of the patriarchs the head of the family was both priest and king to all the household. He meant that a tenth of all his substance, not occasionally, but during the coming years, should be devoted as a holy offering unto God."

"Well, if Abram's offering was not a gift of charity, I'm sure Jacob's was not," spoke Mrs. Christopher, with so much energy that Brother Saintly beamed upon her over his glasses, and said, "You're getting on, Sister Mary."

"To turn to my former question," resumed Randolph, earnestly. "Why did Jacob give a tenth? and Abram? And when Moses codified the law for the Jews, why was a tenth required?"

"I think I see your drift," said William Sprague. "You mean there must have been a prior commandment of God, and that these are mere instances of what was generally known and practiced."

"Exactly! How else can you account for this uniform proportion? The very fact that is is spoken of in these instances, without further remark, is full proof that the giving of tithes was recognized as a religious obligation, and was frequently if not uniformly practiced. Moses formulated into a statute what had been handed down from father to son during many generations."

"I'm following you," said William Sprague, with quiet intensity; "go on."

*(To be continued).*

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## STEWARDSHIP

(By J. B. Lawrence)



STEWARDSHIP is simply the practical recognition of one of the cardinal facts embedded in the universe, that is that it all belongs ultimately to God. He made it all, brought it to its present state, and it has not changed hands since it originated. Its lands, its minerals, its horses and cattle, its crops, its men and women are all His. Human ownership is only partial and permissive. Individual ownership is recognized as only partial in modern society; the social body retains ultimate control on its own hands. Society through its supreme organization, the state, maintains its ultimate ownership, condemns and takes property at prices fixed by itself, abates nuisances and in general does as it will when the ultimate test comes. Ordinarily the individual's rights are held sacred, but always with the proviso that society must be properly served.

In the same way ultimate ownership of ourselves and what we possess is in God, and stewardship is the recognition of that fact. We can have it only as we use it properly. We hold it for Him to use as He directs; our rights are lost the moment we use it to thwart His purposes or even fail to use it to further those purposes.

This applies to our property, our money, our possessions. He has given us ability and opportunity to earn these things that we may use them for his purposes. All ability ought to be employed with that in mind, and all possessions held and used in this way. We are not our own, neither are the things we possess our own. They are all God's to be used for Him and at His direction. This is stewardship. If this simple and obvious fact were recognized and acted upon by all Christians it would multiply the available supply of Christian power and resources many times over. All departments of the Lord's work would feel the thrill and throb of new life and power, money would be abundant for all the interests of the kingdom. All of us ought to cultivate in ourselves and others the sense of stewardship over ourselves and all our possessions.

*Jackson, Miss.*

16

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

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~ ~ ~ Bring Ye ~ ~ ~  
All the tithes into the storehouse

Volume 1

September, 1918

Number 4



## ASSOCIATE EDITORS

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# The Tither

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C. B. RIDDLE, Editor

Burlington, N. C.

Volume 1

Number 4

## EDITORIAL

### GIVE AND GIVE AGAIN

Imagine a rose saying to itself: "I cannot afford to give away my beauty and sweetness; I must keep them for myself. I will roll up my petals and withhold my fragrance."

But, behold, the moment the rose tries to store up its colors and fragrance and withhold them from others, they vanish. They do not exist in the unopened bud. Only when the rose begins to open itself, to give its sweetness and its life to others, is its beauty and fragrance developed.

So human selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his charity and withholds the fragrance of his sympathy and love, finds that he loses the very thing that he tries to keep. The springs of his manhood dry up. His finer nature becomes atrophied. He grows deaf to the cries of help from his fellow men. Tears that never are shed for others' woes sour to stinging acids in his own heart.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to give, and soon you will cease to enjoy that which you have. Refuse to love, and you lose the power to love and be loved. Withhold your affections, and you become a moral paralytic. But the moment you open wider the door of your life, and like the rose, send out without stint your fragrance and beauty, you let the sunshine of life into your own soul.

10

### TITHING FIRST

A few weeks ago Rev. B. F. McLendon came to Burlington, N. C., to begin a four weeks' evangelistic campaign. His first sermon dealt principally with dealing fair with God in using our means. His plea for tithing was a great one. He related his own experience which was interesting and made it very plain that God's ownership was supreme.

What a great lesson! Coming to hold an evangelistic campaign and first talking about pocket book religion. How different from many that we have heard! A new thing? Yes, new in method, but old in idea and practice. McLendon has the right idea, for when God gets a man's pocket book He usually gets his soul. It is

not all the way, but a good step in the right direction. Jesus reminded us that our heart would be where our treasure is. You cannot defeat the idea.

10

### WORTH RELATING

A Presbyterian minister wrote us the other day from away out in Arkansas and conveyed the following interesting incident: He was walking down the street in Grand Junction, and noticing some scraps of paper on the street, proceeded to pick them up. They were three partial leaves of THE TITHER, but had no address or place of publication. Our brother was familiar with the Layman Company, Chicago, Ill., and immediately wrote them for information concerning THE TITHER. He was informed of the place of publication and the Editor's name and then wrote us for the best price on 61 subscriptions. Grand! Great!

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### A SAMPLE LETTER

Space does not permit us to print all the good and interesting letters that we receive. Here is one—only a sample—taken from our mail. It is written by Mr. Thomas D. Theobald of the firm of Theobald and Theobald, attorneys at law, Grayson, Kentucky:

C. B. Riddle, Editor,

THE TITHER,

Burlington, N. C.

Dear Brother:—

I have received the copies of THE TITHER, sent me and thank you very much for the same.

Enclosed you will find one dollar in currency to pay my subscription for one year, and it is my purpose to become a permanent subscriber. If I should overlook sending a renewal at any time, please do not discontinue the paper, but send me a bill and I will remit by return mail.

Whether we should tithe or not, if we are children of God, in the sense that we have been adopted into His spiritual family, is not at all a debatable question. It does not depend for its sanction upon what we think about it, or upon our convenience, nor upon our desires or inclination. It rests upon the command of God. He does not ask us what we think about it, or to try and reason it out favorable to Him, or to decide it for ourselves. He says that we shall do it, and of



course that is the end of all controversy. It is a question of obedience, or disobedience that is set before us. Will we obey Him? That is the sole question we have to answer.

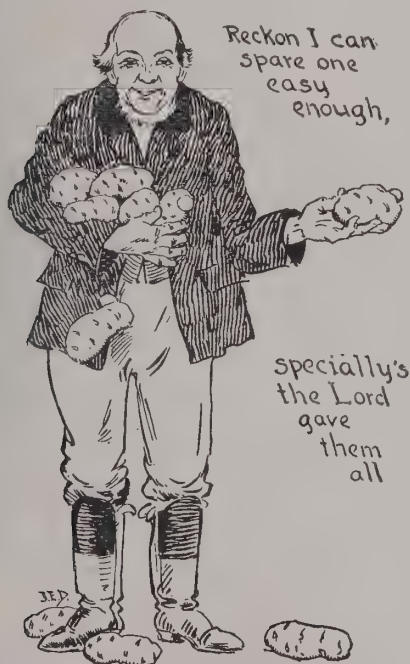
I wish to add my own testimony, based upon and experience of more than twenty years, that God abundantly keeps His promise to all those who obey Him in regard to His tithes, and to say that He has promised nothing in His word about this matter, that He has not verified to me. There cannot possibly be a failure on His part, and if any failure has occurred, it cannot be for any other reason, than unfaithfulness on our part.

Fraternally yours,  
THOS. D. THEOBALD, Attorney.

Grayson, Kentucky.

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**THE RIGHT IDEA**

The accompanying illustration represents a sturdy farmer with ten Irish potatoes (count them) and his conclusion is that he can spare one—since the Lord gave them all. He has the right idea. We are inclined to forget that all that we have is the Lord's and that He



gave it to us—not for our keeping, but for our usage. We are to use it, but not all for self; we are to glorify God with that which is God's.

When the Church really comes to its own it will find itself ready to appropriate one-tenth and thus carry out the Bible method of giving, or paying. And it is a weak Christian who cannot accept God's word that he will not perish on nine-tenths. Human effort cannot make nine-tenths go as far as ten-tenths, but the God to Whom we give the one-tenth can. Will you try it?

$\frac{1}{10}$   
"I have read with great interest the sample copies of THE TITHER. It is fine. Check enclosed for one year's subscription."—E. A. M., Indiana.

**THE FIRST TENTH**

**T**HERE are some experiences in life that one remembers because they were the first, for example no boy ever quite forgets his first pair of long pants. No Christian ever forgets the joy of his first tithe laid aside for the Lord. But the tithing habit brings added enjoy with every paying of the tenth.

The joy of giving a tenth for the first time to the Lord is truly great but there is a greater joy in always giving the Lord the *first tenth* of the income, not the last. So many times a Christian determines to pay the tithe, then when the income is in hand he spends the first nine-tenths for himself and says I will give the Lord the tenth-tenth and then often some other claim arises that seems of great importance to him and that tenth goes for some thing other than the Lord's work.

The only safe and happy way to pay the tithe is to give the Lord the *first tenth*.

K. L.

$\frac{1}{10}$   
**UNCLE SAM AND THE TITHING SYSTEM**

**U**NCLE SAM belongs to church. He has always been religious. His earliest children believed in God. Columbus when discovering America, landed upon his knees and returned thanks. The Pilgrim fathers brought with them their Bibles and established the church. Practically all of the American pioneers were religious.

It is not strange, therefore, that Uncle Sam believes in the tithing system and that he wants all of his followers to do the same. This became evident when the new income tax was inaugurated. An exemption of 15 per cent for charitable and religious purposes was allowed before the income tax was calculated. In other words, if a man's income was \$5,000 he had an exemption of \$750 for religious purposes, leaving the income tax to be estimated on \$4,250. This shows that Uncle Sam not only believed in giving as much as the Jews did—a tithe—but he put the "whatsoever more" of the gospel into it and allowed an exemption of an extra 5 per cent.

How puny and insignificant must seem the gifts of some so-called Christian people when they made out their blanks for the income tax and only entered two or three per cent for religious purposes! And how disappointed Uncle Sam must have been as he looked over those reports to see the niggardly penuriousness of some of his followers! If Uncle Sam is disappointed in the gifts to religion of so many of his people, how much greater must be the disappointment of Jesus, who calls upon His people to extend the Kingdom throughout the whole wide world! The challenge of the present world situation, the challenge of Uncle Sam, and the challenge of Christ Himself, is to bring the whole church up to the point where it at least becomes a tithing church.

B. W.

$\frac{1}{10}$   
"I think very much of THE TITHER—best wishes for its success."—H. C. M., N. C.



## HOW TITHING WORKS

**T**HREE years ago I gave a Christian Endeavor address in a pulpit in Woonsocket, R. I., in which was stressed the importance of tithing as a Christian grace and privilege. Some weeks afterward a letter came from a young school teacher saying that she had heard the address and the arguments for tithing and that as a result she had determined then and there to practice the tithe, but when she reached home and thought over the matter she reasoned that she had just finished her Normal School training and that the first claim on her income was to pay back to her parents what they had invested in her education. This seemed a logical claim and yet when the next day she received her pay for the first month of teaching she cashed her check, then resolutely put aside the *first tenth* of it, not the last, for the Lord and His work.

The interesting part of this story is that three hours after she made the resolution and actually laid aside that first tenth for the Lord, the door bell rang and a boy appeared to arrange for private tutoring in languages. The added income from this work was more than the amount of the tithe of the regular salary as a teacher.

For three years now this young teacher has been enjoying this great Christian privilege. Her service for Christ has grown in proportion until now she is President of the State Christian Endeavor Union for Rhode Island and is blessing the young people of the whole State with her influence for Christ.

Tithing pays in every way, financially, mentally, spiritually and I have a friend in Freeport, Illinois, who insists that it pays physically for he says that every tither he ever saw has good health. Try it and see.

K. L.

10

## EDITORIAL NOTES

Man's greatest enemies as recorded in the Scriptures and proved by human experience are the world, the flesh and the devil. Strange as it may seem, Christians often find themselves longing for the garlic and onions of Egypt. The world with its bright lights and passing pleasures proves a greater attraction for a great many church people than the things of the Kingdom, resulting in a back sliding people. Folks without the love of God in their hearts to enable them to enjoy church service, prayer meeting and the privilege of leading souls to Jesus Christ are of all men the most miserable. There never was a person who tasted of the goodness of God who could thereafter enjoy the pleasures of the world. To be sure they have a hilarious time at night but sorrow and remorse come in the morning.

\* \* \* \*

I wish to give my personal testimony that tithing has been the means of weaning me from the world and I have met hundreds—yes, thousands—of Christians who testify to this fact. In spite of all we can do, our hearts follow our money. If the first of our money in a reasonable proportion goes to God, an interest which

is major rather than minor is created in such a person for that which is spiritual and an intense love for the word of God, the Church and for the unsaved transforms the life and habits of the individual. One year's tithing will convince the most skeptical that giving God the first tenth of the income will work wonders in destroying the desire for questionable amusements, pride, lust, etc., and implant in their place the real love for the things of the Kingdom and a joy in doing service for the Master.

\* \* \* \*

The following was related to me by Mrs. Lizzie Treece, a member of our church:

"Some years ago I found myself without means of support and a child to care for. I had been raised in the country and had never known what it was to work for a living. I started out assisting ladies in doing their house work and by working hard six full days a week, I made a living for myself and child but had no time or money to give to my church. Hearing others tell of the benefits of tithing, I practiced giving a tenth for six months before I said a word to any one. During this time I became thoroughly convinced that even in my circumstances, I could give a tenth to God and still provide better for my child and myself than I could if I kept my entire earnings to meet expenses. Tithing enabled me to give regularly to the church and I began to feel as though I was a real member worth while in the church and had just as good a chance to render service as people who were situated more favorably than I. After proving God on the money proposition, I determined to join the Ladies Missionary Society and lay off every time the society had a meeting in order that I might attend. Giving God the time necessary to enable me to be active in the Woman's Missionary Society has not interfered with my making a living in the least and I am getting along today better than ever before. For sometime I have had charge of the Mission Band of our church and am getting along nicely. I know from my experience that no one is too poor to tithe and that God will take care of anyone who will deal honestly with Him."

\* \* \* \*

"When I settled up with my firm for the fiscal year July 1, I received a bonus of \$318.02 over what I had drawn as a guaranteed salary from month to month. I carried the check home quite elated and showed it to my good wife. She said, 'What are you going to do with the tithe?' 'The tithe', I exclaimed in wonderment. You see I had not thought about that and all of a sudden I didn't feel nearly so rich. Well, I had no special place for it, but my wife had. It seems that \$40.00 will keep a trained nurse at work a year in the Missionary Hospital in India. I wrote her out a check for \$31.80 and she put enough more with it out of her savings to make it \$40.00 and to India it will go. We have tithed faithfully every since Mr. Thomas spoke in the Sterling church."—From Glenn Craddock, Sterling, Illinois.

F. G. T.



## TITHING BY TITHERS

### ON PAYING TITHES—A BIBLE STUDY WITH NOTES

(By Rev. D. H. Tuttle)

**NOTE:** While one of family reads this article, let another get the Bible and read all the Scriptures referred to.

*First*—The earth is the Lord's and the fullness thereof; the world and they that dwell therein. Psalm 24:1, see Psalm 89:11. Note: This earth is the Lord's plantation, or vineyard, and man was made and placed in charge of it. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Psalm 8:6,—Gen. 1:28. Read Parable of "The wicked husbandmen." Matt. 21:33 to 41. Note: When God placed man in charge over all his works, "God saw everything that he had made, and behold it was very good," yet man received it "rent-free." God requires nothing but *obedience*—and prohibited but *one tree* from man's use. How delightful was Adam's first estate! Man sinned and God said: "Cursed is the ground for thy sake." Then God, to save us from death and all our woe, established his church on earth. Now, inasmuch as man's sin necessitated the church of God, ought he not, as a matter of every day honesty, bear the temporal expenses of the church? God, in his infinite wisdom and justice thought he ought, and ever afterward required mankind to pay rent, and from the revenue thus brought in God proposed to provide for the expenses of his church. Reader, will you pay God the rent required? Now to the word of God that for once and forever this question as to how much I am to pay to the church, may be settled. God said that the Jew should pay the tithe, or tenth. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And concerning the tithe of the herd, or the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32, read also 31 and 33 verses, and note that in paying the tenth, they were not to search "whether it be good or bad." I would emphasize that for anybody, that is mean enough to select his "sour molasses," or leanest shoat, or half rotten potatoes for his preacher.

*Second*—Does the Bible name any one who paid tithes? Answer, Gen. 14:20 says of Abraham, "And he gave him tithes of all." Gen. 28:22 says of Jacob at Bethel: "And of all that thou shalt give me, I will surely give the tenth unto thee." This law was obeyed by the Pharisees in the time of our Savior. Matt. 23:33. This tithe was paid to the priest, and the priest paid a tenth of the tithe received by him unto the Lord. Num. 18:21 to 28. Note: God requires the minister to practice what he preaches. Let our preachers be examples for the people in paying unto the Lord by this rule.

*Third*: Failure to pay the tithe is the direct cause of curse upon the land: "Will a man rob God?" Yet ye have robbed Me. But, ye say wherein, have we robbed thee? In tithes and offerings. Ye are cursed with a curse for ye have robbed Me, and even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it. And upon condition that the people would bring in the tithes so long withheld, God said, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground. neither shall your vine cast her fruit before the time in the field," Malachi 3:8 to 11.

*Fourth*: In the days of Hezekiah God kept His promise, and blessed the people when they brought in the tithe of the land. "And as soon as the commandment came abroad, the children of Israel brought in abundance, the first fruits of corn, wine, and oil, and honey, and of all the increase of the land, and the tithe of all things brought them in abundantly." "The children of Israel and Judah also brought in the tithe of holy things." Then Hezekiah questioned "concerning the heaps" and the Chief Priest answered and said: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed His people. 2 Chr. 31:5-10. Read in this connection, Nehemiah, 10:37, 39, and 13:10 to 13. Note: The people did not wait to be waited on by the priest like you do for the church official to come around and beg for it. You ought to bring your dues to the church as you do your taxes to the sheriff. Is the church of God which cares for your soul, less worthy of your attention, than the state government which cares only for the body, or things temporal?

*Fifth*: The people had notice of blessing, if they obeyed, and notice of curse if they disobeyed God's law. Read in support of this Lev. 26, 3, 4, 5, 6, also Deut. 28, 1st. to 20th verses. When we read these and the above cited verses we ought not to be slow in recognition of the cause of crop failures in many parts of the country. God has said: "The curse causeless shall not come." In years of plenty we paid no rent (no tenth) to God, and now he does not restrain the devourer. Hear the words of Malachi: "Bring in the tithes," lest worse things come upon us." Lord, help us to see and do our duty.

*Sixth*: Every Israelite had to show that he had kept the tithe law. Every third year he said before the Lord his God, "I have brought away the hallowed things out of mine house, and also have given them unto the



Levite, and unto the stranger, to the fatherless and to the widow. I have not *transgressed* thy commandments, neither have I *forgotten* them." Deut. 26th chapter, read from 12th to 15th verses. Deut. 14th chapter 28th and 29th verses.

*Seventh:* Christ endorses the tithe law. Read Matt. 5:17-18: "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithes of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and *not to leave the others undone.*" Matt 23:23. Reader, have you not left both undone? Is not your righteousness *less* than the Pharisees? See what Christ says on this point. Matt. 5:20.

*Eighth:* With the coming of Christ and His Gospel, the law of giving, or *paying* to the church, was broadened? Zacchaeus said: "Behold, Lord, the *half* of my goods I give to the poor." Some old stingy brother would smile if Jesus had said: "Zacchaeus, you pay too much, we want only the tenth." Jesus saw the "poor widow" cast in her two mites, and said: "But she of her penury hath cast in *all* the living that she had." Luke 21:4. Not in the *tenth*, but *all*. She gave two mite, (which would not have lasted her long) and trusted in God for all she needed for all time. Teach the poor to give, for they are more dependent on God than others. The value of money in God's sight is not seen on the face of the piece, but is imparted from the *condition* and *motive* of the giver. God's overruling providence can make as much, *or more*, of the poor man's dime as of the rich man's dollar.

*Ninth:* This broader rule of giving is one of the fruits of genuine repentance. The people said: "What shall we do then?" John replied, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Luke 3, 8-11. Reader, if you are as stingy now as you were before joining the church, your repentance was a failure. Do your first works over again.

*Tenth:* This broader rule of giving will follow the baptism of the Holy Ghost. "And all that believed were together, and all things common, and sold all their possessions and goods, and parted them to all men, as every man had need." Acts 2:44, 45, and Acts 4:34, 35. Some money lover when he reads this will say, "Lord, deliver me from such a baptism as that." What shall it profit you if you gain the whole world and lose your own soul? The love of God does not dwell in that man or woman who is not willing to go to the bottom cent in an effort to relieve the needy poor. I John 3, 17: "Such love as this is the fulfillment of the law." Then I conclude from this study of God's word that no Christian should ever think of giving *less* than the tenth. If you are wholly the Lord's, His spirit will impress you as to duty *above* the tenth. You ask, "When shall I begin?" I answer, "NOW". Take five cents of the next fifty, or ten of the next dollar, and so on, and lay it aside as "holy unto the Lord," to be paid out as you are called to contribute to Christian purposes. But I hear some one say, "I am in debt."

I expect you are, and more to God than to any one else. You are the very man that needs God's help most. The next dollar you get, pay ninety cents to the human creditor, and ten cents on your dues to the Lord, and so on. Though God's debt is the largest, He will be satisfied with the smallest payment. On this line you can't sing, "Jesus paid it all" and be happy unless you also put full meaning into "all to him I owe." Keep right with God, and He will keep your creditor right with you. Let the farmer change his tenth pound, bushel, or gallon into money and thus pay. Read Deut. 14:23-25. When there is a *will* to do there is a *way* to do. I know many persons who observe the law of tithing, and who bear testimony to their joy and God's blessing in so doing. Try it, reader. God will bless you. With this law to govern and systematize our giving, our God will be glorified by a church that has power to obey the apostolic injunction, "Owe no man anything." Bazaars, box parties, charity balls, etc., for raising money in Jesus' name will then hear their funeral march, and no longer disgrace the church, of which Jesus Christ is the "sure foundation stone." Holy Spirit, send upon the church everywhere a pentecostal outpouring of "willing heart-ed" paying unto the church of God. Amen.

Washington, N. C.

16

#### THE BLACK SHEEP

THE Rev. Dr. Goodman must have worn a rather disconsolate air when he boarded the Interurban car upon his return trip from the country, for he had hardly seated himself when a familiar voice from across the aisle greeted him with, "Well, Victor, what's the trouble today? Has one of the lambs strayed from the fold, or have you been obliged to expel one of the black sheep from the pasture?" The speaker was Samuel Keptic, County Attorney, who had once been a school-mate of Victor Goodman. These two men were bound together by a strong cord of friendship, yet they widely differed in their religious belief, for the attorney had become so saturated with infidelity that many people called him "Mr. Skeptic." Dr. Goodman quickly held out his hand to his friend, at the same time making room for him in his seat, then replied with a sickly smile, "Well, I have discovered one black sheep in the flock and was just wishing that he might be turned over to your fatherly care." "Tell me all about it," said the Attorney with an eye for business, as he assumed an air of deep interest. The minister smilingly shook his head and said, "This is not a case that requires any legal action, but as you are so good at keeping secrets and confidence, it might relieve my mind to tell the story and get it out of my system. I have in my church a dear old couple, Mr. and Mrs. Day, who are in such poverty that I don't know what would become of them if I didn't make a trip out here every few days to beg donations for them from their son, Jakie, who owns a big farm just over that hill yonder. He has some 900 acres in all, and this property rightfully belongs to the old folks, but



they had such unbounded confidence in their son, Jakie, that they turned the whole property over unreservedly to him, believing that he would shower upon them every comfort and luxury that heart could wish, as the old lady expressed it, 'We had rather trust to Jakie's donations than to rent or interest money.' People say that the boy did well by them the first year or two, but now he is so absorbed in making money that he hardly gives a thought to the old folks but depends on the pastor to come out and ask for the necessary funds and donations to keep them above want and as his gifts grew smaller, my trips become more frequent and this is the full explanation of the clouds upon my brow."

After asking three or four questions, the Attorney replied emphatically, "Now, let me tell you something. Thanks to my profession and skill, your friend, Jakie, has not got a clear title to that property. The old folks employed me to write up their will and to fix up the papers for the transfer of the property, and I slipped in a joker that makes the whole contract null and void. I am not in the habit of doing things of that kind in my business but I get so disgusted with this foolish deal that I couldn't resist the temptation, and so I tied a knot in the pig's tail to keep him from slipping through the fence, and now I am going to give legal justice to the old couple and turn their night back into day once more and don't you forget that. I will not betray my confidence or stir up anything in your church, but I have something up my sleeve that will cause Jakie to turn over a new leaf and pay the old folks one hundred dollars per month back interest and he will also be glad to pay me a fee of one hundred dollars for my legal advice in the matter. And now since you have put a lot of your time upon this and worn out a lot of shoe leather trying to get justice, and since I am taking the case out of your hands, I will give you half of the fee as your commission."

The look of horror and protest upon the face of the pastor caused the Attorney to go into convulsions of laughter and he finally managed to say, "Well, Doctor, if the thought of getting hit with fifty dollar bill makes you faint, I will follow the more natural plan and produce it in the form of nickels and pennies." Again the Attorney went into a fit of laughter and a traveling man who then got on the car took a seat behind the two to hear what was going on.

Samuel Keptic sat deep in thought a few moments and then said, "Now, Vick, I don't want to hurt your feelings and the truth ought not to hurt any *good man*, but if for the sake of the argument I should admit the existence of a God and a Heavenly Father, then I should be compelled to say that your Father is lacking in business ability as that weak minded couple, for he has given his property all over to man without rent or interest, and now has to depend on the preacher to intercede for him in order to get a little of it back again to support the Bride of Christ, who is always hard up for the bare necessities. Jakie is not much blacker than the rest of your sheep for he and his par-

ents learned their financial foolishness from the church which is supported by a give-what-you-please system of paying what they owe to God. Your Father ought to have employed an attorney and had his property put in such shape that he could collect a definite rate of interest from the tenants."

Dr. Goodman was speechless and hung his head under the stinging rebuke to Christian Stewardship, but suddenly both men were startled by the cry of, "Wait, Sir," and looking up they saw the traveling man standing above them with a finger pointed at them. "Pardon me for butting in but" said he with great earnestness, "I allow no man to speak evil of my Creator without a protest, and with your permission I want to prove to you that God is the greatest business manager the world has ever known." "Well, stranger, you have the floor," said the Attorney good naturedly as he settled back into the seat in a comfortable position, "Blaze away." "In the first place," said the stranger, "you are judging God Almighty by the foolishness and mistakes of men instead of measuring him by the royal standards set up in his Holy Word. You have no right to say that God gave this earth over to his children without any stated contract as to rent or interest, for he made an everlasting law which would reserve for Himself ten per cent of all the increase of this world, and here is a fifty dollar bill for the first man that shows me where God ever changed this law. I admit that churches everywhere have licensed the give-what-you-please system of finance contrary to God's Word, but the Creator is not to blame for our mistakes and all churches which are sinning against God in this way are being punished with poverty, both financially and spiritually. Our Heavenly Landlord did not need an attorney to protect his financial interests, but he employed the holy Prophets to go and protect the financial and spiritual interests of his children, and that is why the first prophet said, "The tithe is holy unto the Lord" and the last prophet of the Old Testament said, 'Bring ye in all the tithes and I will pour you out a blessing,' and Christ said, 'These ought ye to have done.' Heb. 7 shows us that the tithe law is the birthright of the Church, and that Christ, our High Priest, does receive tithes. This tithe law gives the same rate of assessment to every share-holder in the church and to every tenant outside the church and you can't find a more business-like system in any institution or business proposition that has been established by any body of men. Every church or community or state that has adopted the practice of tithing has been blessed and prospered for so doing and God has offered every inducement to obedience to this law. He cannot enforce this law for it is a spiritual law like the law of love and any attempt at enforcement destroys its spirituality. Yet God has the business ability to unite commercialism with religion by this wonderful law of finance to the advantage of both, thereby, creating a healthy, friendly relationship between himself and mankind while protecting his own honor and sacred rights as owner of all things. The tithe fulfills the



first fruit principle and honors God with the first and best of our increase, instead of giving him the leavings. The first tenth of our money, like the first seventh of our time, is holy unto the Lord."

"Now, Mr. Attorney, let me ask you, can you give any legal advice on a finance system that will produce holy money and which will enable a man to lay up treasures in the bank of heaven? Can you invent a system of church finance which will cause the nine-tenths to go further than the ten-tenths and bring the special providence of God down to men to increase and protect their business? If you will read Deut. 8:17-18 very carefully but, fellow, here is where I get off, so I must bid you 'good day.'"

The attorney drew a sigh of relief and said, "Well, if that Drummer carries a very extensive line like the samples he showed us, he had better deliver his goods from the pulpit, and say, Mr. Preacher, he handed us both a pretty good sized package, didn't he, hey?" "Yes," replied Dr. Goodman, "and while you will toss yours out the window as usual, I shall take mine home and share the contents with my church but you have not got all of yours yet. See, here is the rest of it." The Skeptic leaned over and read the two verses in Deut. 8, which the Pastor was pointing out to him, "And thou say in thine heart, my power and the might of mine hand has gotten me this wealth. But thou shalt remember the Lord, thy God, for it is He that giveth thee power to get wealth."

JUSTIN PRESCOTT.

Waterloo, Iowa.

†

#### THE RIGHT WAY

When Christian people will awake to the fact that tithing is the right and proper way to carry on God's work this begging and having church fairs and suppers, and all such tom-foolery will be done away with; for there will be money enough to carry on the Gospel work without resorting to all these outside methods.

H. A. MITCHELL.

North Adams, Mass.

†

"Enclosed herewith money order for \$1.00 for one year's subscription to THE TITHER. You are to be congratulated on the work you have undertaken; and I hope you will have abundant success."—J. L. S., Illinois.

"When I was a little boy making stump speeches for what few dimes and nickels I got, I made it my rule to give one penny of my earnings each Sabbath to the Sunday school. I kept this plan up for some time until my earnings began to increase. I resolved to give five cents instead of one if I could manage to have that much on Sunday, and as soon as I put my resolution into effect, it became one of my own laws that I carried out for some time, and there was never a Sunday came that I did not have the required amount to contribute. Somehow or other there would always a plan come

about during the week for me to get this five cents, and I always gave it with a willing heart. It seemed that my earnings increased all the more, and after paying my tithe I began to find that I had some change left, and as long as I kept up this tithe business I found it easy to get the required amount for each Sunday. But finally after some time I began to get careless and failed to keep up my resolutions, and after a short while my earnings ceased, and on Sunday I could be seen penniless, and I began to realize that it was because I had failed to keep up my good rule of rendering unto God that which was His.—J. P. C., Maryland.

"It seems to me clearly the result of the devil's working that the church as a whole has grown so remiss in the matter of Bible giving."—J. W. B., Connecticut.

"I believe that the paper fills a long felt need, and after reading every article in the first issue I am more than pleased with the outlook. I am a firm believer in tithing system. You certainly have my best wishes for the success of this enterprise; in fact there is no other conclusion to be reached than that it must be a success."—J. O. W., Virginia.

†

#### THE BLESSEDNESS OF GIVING

(Prov. 19:17—By Rev. G. W. Belk.)

He that hath pity on the poor,  
Doth lend unto the Lord;  
And what he gives, so much the more,  
Will be his rich reward.

(Prov. 28:27.)

But he that shuts his selfish ears  
To cries of want and pain,  
Shall doubtless some day plead with tears,  
And cry for help in vain.

(Prov. 21:13.)

Not what we have, but what we give,  
Will our possession be;  
A blessing while on earth we live,  
And through Eternity.

(Matt. 6:20.)

A cheerful giver God doth love,  
Whose gifts the poor relieve;  
And greater will the blessing prove  
To give than to receive.

(Acts 20:35.)

'Tis not its value on the mart,  
That makes the gift so dear;  
It is because God knows the heart  
That gives it is sincere.

(Matt. 6:1.)

†

"I will do all I can for THE TITHER"—D. S. A., Pa.



## The Victory of Mary Christopher

(Harvey Reeves Calkins)

(Continued from the August Number)

### Chapter VI

#### *In The Days of The Apostles*

"Do you know," said Mrs. Christopher, breaking the momentary silence, "I begin to feel as though some one had been letting a lantern down into a well."

"That is true, Mary," said Brother Saintly. "Is not His Word a good lamp?"

"I'm afraid I did not know how to trim mine, for the light has been very dim," she answered, and then turning to her pastor, continued, "Did the apostles have anything to say about tithing after Jesus had gone away?"

"Yes," answered Randolph quickly, "by inference. You must remember that the apostles and the first Christian converts were all Jews, and therefore familiar with the law of Moses. There was no need to add anything further. The only question was, as Christians began to multiply, and churches were organized in various places, 'What shall be done with the Lord's tithe?' At first the tithe was continued as a Jewish obligation for the maintenance of the temple and priesthood. Under the illuminating Spirit of Pentecost the new-found Church established what must ever be the true ideal of brotherliness—Christian Socialism. They had all things common. The poor wanted nothing, and the rich had nothing over. That, if you please, is Christian giving. But though they were all Christians, they were likewise all Jews, and had no thought of departing from the ancient law. Doubtless some arrangement was made for the payment of tithes and offerings out of the common store, for we find the first Christians still taking part in the temple worship, paying their vows, and making their offerings, as their fathers had done before them.

"But presently," continued Randolph, answering Mrs. Christopher's eager look of inquiry, "the believers were persecuted and scattered. The community of goods which had been established in Jerusalem was no longer possible. Soon Christianity was bursting through the walls of Judaism, and Gentile Churches were formed, though in these converted Jews were always very numerous. Through the vigorous teaching of Paul the Churches began to recognize that rites and ceremonies were no part of Christianity, and, therefore, that the Christian had no obligation to perpetuate the elaborate and expensive services of the Jewish temple. Nevertheless, What shall be done with the tithe? Paul's answer is very clear. Turn to First Corinthians, sixteenth chapter, second verse. Read, Sister Christopher."

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Mrs. Christopher read distinctly and with spirit.

"'Lay by him in store,'" repeated Randolph. "You see Paul had no intention of appealing to the sympathies of an audience. The apostle never stooped to the wheedling tricks of the beggar. Such giving stultifies both him who gives and him who receives. But Paul follows the ancient law, with which he had been familiar from childhood; he enjoins that every believer shall regularly set apart a definite proportion of his income. But this amount, this tithe, let me call it, was not to be sent to the temple, or elsewhere, but he was to lay it by regularly 'in store,' each as God had prospered him, whether the tithe were small or great."

"But why do you say a 'tithe'?" asked Arthur. "Isn't that more than is written?"

"It is 'not written' that there will be a hymn sung before I begin preaching next Sunday morning, and yet am I likely to depart from an order of Divine worship which has been hallowed by centuries of religious usage?" replied Randolph, with genial warmth. "Paul did not explicitly say that their offering should be a tithe, but one thing is certain, the Corinthians are commanded to give an amount proportionate to their income; they are to give each 'as God hath prospered him.' Now, remember, Paul is a Jew, and learned in the Scriptures. In this very Epistle he reminds the Corinthians, in a most thrilling passage, that the Old Testament ordinances are 'our examples' and 'written for our admonition.' Now, Arthur, mark, and you, Sister Amy, keep count: First, Paul says the Corinthian Christians are to give; second, they are to give proportionately; third, he vigorously warns them that the Old Testament requirements are our examples, and their spiritual force as binding as in the olden times.

"Moreover," continued the pastor, noticing that his listeners were following him with close attention, "this Church could not have been ignorant of what these requirements were, for Paul himself had been their pastor to teach them for over a year and a half, and who could teach like Paul, who had so wonderfully mastered the unity of the Old and New dispensations? But not only was Paul, the pastor of the Corinthian Church, but they had also for their teachers Aquila and Priscilla, those famous Scripture expositors of the early Church, at whose feet the eloquent and learned Apollos was compelled to sit. And if these were not enough to insure a good knowledge of the ancient law, their leading member was none other than Crispus, chief ruler of the Corinthian synagogue, who, with his entire family, 'believed in the Lord.' His conversion had the effect of bringing many of the Corinthians into the Church. Could Crispus and his family and all their Corinthian friends suddenly forget the Scriptures in which they had been taught from childhood? How many points have I covered, Sister Amy?"

"Six," promptly replied the latter, who had been keeping count on her fingers.

"Very well," continued Randolph, with a twinkle



of humor in his eyes, "my seventh point is this, and, Arthur, you may make it yourself: When such a Church is asked for an offering for religious purposes, and reminded that their gifts must be in proportion to their incomes, what average percentage do you think it probable they would have in mind?"

"This is the first time I've been compelled to solve a question in exegesis by the old Rule of Three," said Arthur, laughing. "There is only one answer—a tenth, of course."

"I quite agree with you, Brother Randolph, that a fair inference compels us to say that a tenth was the minimum which a well-taught Christian would think of offering," said William Sprague, "but, remembering the example of the Church of Pentecost, it seems to me that those who were able were expected to give much more than a tenth. It was proportionate giving which the apostle commanded."

"I accept your amendment," said Randolph heartily, "for the spirit of God's Word is larger than the letter. Only let us remember that the more includes the less, the larger takes in the smaller. I have known men to talk large things about the 'spirit of giving,' when their poor, withered souls have not yet grasped the reality of the letter. If a man honestly means to understand the 'spirit of giving,' a tithe is a very convenient prop to keep the door of his store-house from blowing shut. But let us return. What was to be done with the offering? Reading on, Sister Christopher."

"And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem," continued Mrs. Christopher.

"Whomsoever ye shall approve," note that well," observed Randolph. "Paul clearly recognizes that the administration of the funds of the Church must not be taken away from the duly qualified officers of the local congregation. Paul here emphasizes what had been so strongly announced in the Church of Pentecost, when seven deacons were appointed. No pastor should be allowed to leave 'prayer' and 'the ministry of the Word' to 'serve tables'; the office-bearers of the Church are the ones called of God to this holy service." Then further explaining, Randolph continued:

"The Church at Jerusalem had now been reduced to great poverty. This was called partly by the persecution of the Jews, and partly it arose from the confusion of the Jewish war with Rome, which ended finally in the destruction of Jerusalem and the temple, and the dispersion of the Jewish people. Do you not see how the gifts for the temple were gradually superseded by the care of the Church for its persecuted children? Presently a Gospel ministry occupied the place of the Levitical priesthood, with the apostolical sanction that 'they which preach the Gospel should live of the Gospel.' The new era had fairly begun. The history of the Church is not all glorious. Human passion and unholy greed have darkened many of its pages. Even this law of 'the tithe' has been used for the foul purposes of extor-

tion and rapine. But through all the centuries the light of the Gospel, sometimes dim, but always burning, has revealed the pathway to God.

"And now"—Randolph had forgotten his little audience; his soul swelled as with the vision of Isaiah, the son of Amos—"the glorious Church of Christ has swept into a world-conquering faith, whose 'line is gone out through all the earth.' The stately ceremonial, the gorgeous ritual of the Old Testament have forever passed away, but are the Churches, the Christian colleges, and the beckoning mission fields today less worthy to receive the tithes of God's people than was the ancient heritage of the sons of Jacob?"

No one answered. No one felt like speaking. There seemed nothing more to say.

#### Chapter VII

##### "A Man's a Man For A' That!"

John Randolph reverently closed the Bible and returned it to its place. The little circle sat in silence as the evening light began to soften. Mary Christopher was thinking of John and Elsie and the children; she was thinking how some cherished plans must surely be given up; but, more than these, she was thinking of the unmeasured sacrifice of the Saviour. There was no holding back, only glad and free surrender, as she breathed softly to herself,

"Take my silver and my gold,  
Not a mite would I withhold;  
Take myself, and I will be  
Ever, only, all, for Thee"

Presently, with a deep-drawn sigh of satisfaction, William Sprague turned to his pastor.

"I thank you from my heart, Brother Randolph," he said, "for the clear Bible study of this afternoon. I feel that my feet are on the rock. I am confident that tithing is God's will for his children, and not only for me, but for every other believer whose circumstances will permit it."

"Whose circumstances will permit it?" repeated Randolph with a quizzical air. "Just what, pray, do you mean by that?"

"Well," answered the merchant, with some embarrassment, "a very poor man, with a family to support and educate, or with an indebtedness which he was bound to meet, could hardly be expected to take a tenth out of his income."

"What!" Every one turned to old Brother Saintly. His voice was tinged with rebuke, and his face was full of pain. "William Sprague, would you add to the discomforts of poverty the hateful guilt of dishonesty? Because God permits me to be poor, would you compel me to look up at my brethren from the ground, and feel that I cannot be a man among men? Did I not hear you, only last week, speak with deserved contempt for poor Soper, who, when he found that his business would be foreclosed by order of the court, privately sought out two or three of his creditors and paid their claims in full, leaving the others to take what they could find? You said such conduct revealed a character essentially dishonest.



And yet you would have me prefer certain creditors and ignore the debt I owe to my highest and holiest Benefactor! Shall I repudiate the claims of Him who alone 'giveth me power to get wealth'? The poorest, meanest Jew was not exempt in the days of Israel; the law knew no exception. Shall a Christian take advantage of his liberty in Christ, and whine to be excused? With one breath you tell me that God requires a tenth from all believers, and with the next you say the obligation is not binding if I have other claims against me! Ah, William, it was no such flimsy conscience as that which built up the solid success and honored name of 'William Sprague and Company.' Will a man rob God?"

No one had seen Brother Saintly so aroused since his early days, when he had been captain of volunteers. During his impassioned words he had arisen from his chair with hands extended as though in supplication. As Randolph watched his standing in the golden glory of a September sunset, his white hair an aureole about his head, and his face radiant with holy light, he thought of the Prophet Ezekiel by the river of Chebar, and the brightness that was about him.

"George Saintly's sun is almost setting," continued the old man, looking tenderly beyond the western hills, every trace of indignation gone. "Unto this hour my God hath supplied all my need, and," with a lifting of his head, "unto this hour my little store has not been touched until, month by month, my King has first received His tithe. You praised me, William," resting a hand lovingly upon the merchant's shoulder, "when God helped me so promptly to pay that mortgage for my poor Sam and keep his boys in school; but you never knew the nights that Sarah and I went supperless to bed, lest we should be compelled to encroach upon the little portion that was holy for our God. No," with a bright smile as he saw the sympathetic look in Randolph's face, "we never hungered, for we had 'honey out of the rock' to eat, and 'the finest of the wheat.' Somehow I could pray better last year for the starving multitudes in India because I had not taken from them in order to feed myself. I know some have smiled at George Saintly's old gray hat and at Sarah Saintly's faded shawl, but it's a wonderful comfort to know that neither hat nor shawl was paid for by money taken out of the King's treasure box.

"Have ye not heard of the grace of our Lord Jesus Christ?" Tears slowly filled the old man's eyes and dropped softly upon his beard. "O my King was rich, so rich! He had honor, and love, and majesty, and dominion; yet for my sake He became poor, William, poor! He came unto His own, but His own received Him not; the earth was His, for He made it, and yet no place had He to lay His head; weary for fellowship, homesick for His Father's house, in lonely poverty He lived, and in lonely suffering He died, and all for me, because He loved me so. He asks so little in return; only that I shall be good through

His grace and help Him a little in His kingdom. I can't do much, and the need is so very great; but I should be beneath my own contempt, if, for the sake of a bit of passing comfort, I forgot the perishing world, and robbed my King of the poor little tithe which He had intended to use. O William, your words were full of heaviness. It is not for myself I speak; I soon shall see my Saviour face to face. But after I am gone, never make a poor man feel that he cannot be, every inch, a man."

"The rank is but the guinea's stamp,  
The man's the gowd, for a' that!"

Arthur and Amy Roberts sat with clasped hands. Already they had begun to know the gladness which was to be theirs so fully in after years, for their new-built house was founded upon a rock.

But Mary Christopher heard nothing, saw no one. She was looking down the purple vista of the twilight. She was watching something as it faded out of sight. . . . . Elsie's new piano, the seaside vacation, and the evening coat for John. She watched them disappearing in the distance, and wondered that there was no shade of sorrow in her heart. A light was shining in her eyes which was more than the glory of the departed sun, while the words of the beloved disciple tenderly formed themselves upon her lips, "This is the victory that overcometh the world."

"Ah, Mary," said Brother Saintly, as they arose to say "good-night," "I knew your victory was near."

(To be Continued).

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16

#### FROM BISHOP MORRISON

**T**HE Word of God is the rule of life with every true Christian. And according to that Word, *one tenth* of what comes into our hands belongs to God. Such are his riches that he can afford to give us nine tenths and reserve only one tenth to Himself. That is a liberality at which the church may well stand in grateful surprise.

But, strange to say, many of our people are not satisfied with this; but must appropriate to themselves the larger part, and often all, of God's *only tenth*. They will pray so devoutly, "Lord, revive thy work and save our *oved ones*;" while at the same time they are poking his money into their own pockets. Robbing God and praying for a revival.

When they get ready to quit stealing the Lord's money—ready to come down to common honesty with God—then they may expect a real revival. He says, "Bring ye in all the tithes into my storehouse. Prove me and see if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Let us quit our thievery; quit taking what does not belong to us; then may we expect blessings without precedent.

Leesburg, Fla.

H. C. MORRISON,



## OUR MONTHLY SERMON

### THE LORD'S TITHE

(Rev. W. B. Riley, D. D., Pastor First Baptist Church, Minneapolis, Minn.)

"Bring ye the whole tithe into the store-house, that there may be food in my house and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightful land, saith Jehovah of hosts." Malachi 3:10-12.

**R**EFINEMENT is a painful process; and improvement requires extended time. The gold and the silver are refined from dross only at white heat, and it is a far-cry from the dirty iron ore in the ship-hold to the delicate watch-spring. Time, intense heat, intelligent treatment are all involved in the change. The accomplishment of a Christian character involves at once refinement and improvement. The first is commonly a process of pain; the second, a result of many seasons. A man does not conquer his selfishness in a day; nor does he get his victory against it without suffering. The minister of God must regard these facts. Whatever his personal conception or custom, it is hardly to be expected that an entire people will instantly rise to the one or adopt the other.

We enter today upon a new fiscal year. For more than a dozen full years I have sought by precept and practice to inspire this people in giving. The improvement, marked by the financial report of Tuesday evening, is a sufficient reward for the pastor's pains. I am fully persuaded, however, that the time has come for this church to take higher ground on the whole subject of giving. I beg you to mark the phrase "higher ground." Tithing is not the highest ground. It is living up to the law in the letter; and, if one do it willingly, in the spirit, also. I have prayed that I might make the appeal of this day effective in your hearts, and that this body of believers might be freed from God-robbers. "Will a man rob God?" the prophet answers. "Yes." Have we robbed God; and, if so, wherein? His reply is, "In tithes and in offerings." I fear the indictment will stand against many of this membership.

The text is the way of reparation. It involves three things: The Lord's Tithe; The Lord's House; and The Lord's Blessing.

#### The Lord's Tithe

"Bring ye the whole tithe into the store-house."

*Then God has appointed a tithe.* No good student of the Scriptures would ever call that into question. The language of the law is this: "And all the tithe of the land, whether of the seed of the land, or of the fruit and the tree, is the Lord's. It is holy unto the Lord. \* \* \* And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the

rod, the tenth shall be holy unto the Lord." "Remember the Sabbath Day to keep it holy" is no more an express command of God's, than is the tithing system the plain teaching of His Word. The men who deny that, or who neglect it, practically deny the Divine ownership, and thereby dispute the teaching of Scripture. "All the earth is mine." (Ex. 19:5.) "The silver is mine, and the gold is mine." (Haggai 2:8). "Every beast of the forest is mine; and the cattle upon a thousand hills." (Ps. 50:10). "The earth is the Lord's and the fulness thereof."

Now if God is the owner of all, it is His right to appoint his own rental; and with a generosity beyond that which is accustomed to characterize the conduct of men, He has asked of earth's occupants but a small proportion of the increase of the land, namely one-tenth. The apostles and prophets never disputed this, nor yet did they neglect it; whether rich or poor they regarded God's request and paid their tithe. As early as Cyprian's day, in the third century, he execrated those Christians who forgot their obligation, "Some of us do not even give tithes of our patrimony, and when God commands us to sell, we purchase and amass." Chrysostom, "the golden-mouthed" cried, "O what a shame! that what was no great matter among the Jews should be pretended to be such among Christians. If there was danger then in omitting tithes, think how great must be the danger now!" Ambrose, in the fourth century, said, "The Lord commands our tithes to be paid every year. He has given you nine parts, but he has reserved the tenth for himself; and if you give not the tenth part to Him, He will take from you the nine parts. Whosoever is not willing to give those tithes to God which he has kept back, fears not God and knows not what true repentance and confession means." John Calvin declared that the heathen contributed more to their idols and to express their superstitions than Christian people are giving to the great cause of Christ. Knox reminds us that our Lord in the Gospels, speaking to the Pharisees of the payment of tithes, said, "These ye ought to have done." It is only another instance of the great Apostle's teaching that "Whatever was written aforetime was written for our learning," and another confirmation of the fact that the Old and New Testament are not opposing books, but counter-parts of one great volume, and that the mandate of the one is the moral law of the other. Paul, in his epistle to the Corinthians, called upon the Greek converts to "Lay by them in store, on the first day of the week, as God had prospered them." Yes, God has appointed a tithe.

*God has also appointed the measure of the tithe.* "One-tenth of all shall be holy unto the Lord." It sounds like a little measure, and yet never once has it been adopted by a church without utter amazement as to results. The Wesley Chapel, of Cincinnati, a part of whose people adopted the tithe system in 1895, has illustrated what it would mean, for at the end of a few years it was revealed that the tithers, in proportion to their number, had given just twenty-four times as



much for every one adopting it as those who contributed by other means. As a result of their return to the Divine order that church, located in the heart of the city, regarded as dead and ready to be deserted, was suddenly and splendidly revived and became an example to every Methodist church in that section of the country. The Pastor, making a report at one of their conferences, uttered these remarkable words, "I have not had to devote five minutes of time to the consideration of the finances of the church during the six years of my pastorate. My time, instead of being occupied with officials planning suppers and lectures, concerts, soliciting donations, or selling tickets, has been given wholly to the spiritual work of the church." All merchandise has been swept out and the place for prayer and praise restored. And while the church had in it even plain, and many poor people, it had not a single pauper, illustrating the fact that God was bestowing temporal blessing upon those who were being obedient to His Word.

Permit me to say a word about what the tenth means. That word is this—"it means the tenth!" And the language is perfectly plain—"a tenth of all," not the tenth after you have given your grandmother a Christmas present; not a tenth after you have paid your taxes; not a tenth after you have bought another forty acres; not a tenth after you have provided yourself a home; not a tenth after you have stocked up your library with books, your laboratory with instruments, paid your livery bill, or purchased an automobile, but "the tenth of all shall be holy unto the Lord."

I confess frankly that I never hear men talk on this tenth and witness their wriggling endeavors, to charge up to God's account their personal necessities or luxuries, without feeling ashamed afresh by our modern conceptions of Christianity; and being painfully alarmed lest, after all, the reason we give so little is that we lose even less. Uncle Boston Smith, when he was yet alive, told the story of the old colored man who said, "Bredern and Sister: I hab, after long searchin', found two texts ob Scripcher for to illustrate de subjee' I am about to bring to your notis. De fust am foun' in 2 Timothy, fourth chapter and fourteenth verse, and de udder am in de second chapter of Revelations and de six' verse. My subjie' am 'Givin' for' de Lord's Cause,' and dese texts show us dat we can't fool de Lord ef we kin fool ourselves. Dis book ob de Lawd contains dese two texts: "Alexander de copper-smith did me much evil"—"De deeds ob de nickel-aitances I also hate." Now I reckon dat Mr. Alexander wuz a leadin' business man who made lots ob money and libed in a fine house; but when de collection box come roun' for de Lawd's work, he put in a copper cent and de Lawd done tol' Paul to tell de world dat man done him heap ob evil. An' dese nickel-aitances what we read about in de Revelations must hab been members of some high tone city chu'ch who had all de luxuries ob life—big houses, fast hosses, and went to de summer reso'ts and spent a pile ob money on demselves—and when de collection fo' missions and

givin' de Bible to dem what don't hab any, come on, dey felt roun' in deir pockits and when dey foun' a nickel, jest drapped dat in de box, when dey ought to hab put in a hundred dollars, and some ob em ought to hab gibben a thousan'. So de Lawd jest' said, 'De deeds ob de nickel-aitanes I also hate.'"

Remember that God appointed the amount—"one-tenth." The man who gives one cent less than that amount robs God. Candidly I had rather rob any mortal on earth than to rob my heavenly Father. Recently throughout the length and breadth of this land there has been a pandemonium of hold-ups of the black-hand sort. Men find their lives threatened unless they put up \$500, \$5,000, \$10,000, instantly, to the one who demands it. The papers report an eighteen-year-old son as having sent such a letter to his father. Whoever else I rob, may I have the grace not to hold up my heavenly Father.

God also determines the purpose of the tithe. "That there may be food in my house." The whole tabernacle service was maintained by the tithe. From it the priests were fed and clothed; and the great high priest received his proportion; and every incidental expense of the Divine worship was met. God has never departed from that original purpose. The laborer is worthy of his hire. The temple service is still dependent upon the gifts of those who worship there. The publication of the truth to the ends of the earth can only be accomplished by Christian contributions.

There are not a few people whose sympathies are capable of being stirred, but not all of these are willing to act in keeping with the Divine will. Dr. George Truett says, "I once heard that gracious philanthropist and preacher, Dr. Buckner, telling in his inimitable way the thrillingly romantic story of the Texas Orphans' Home. Higher and higher rose the great tide of emotion, throughout the audience, as the preacher spoke. One man in particular sobbed with seemingly uncontrollable emotion. All eyes were moist with tears, and then the preacher said, 'The orphans are in need of food and clothing and better shelter. Surely you are all ready to help them.' In one moment the sobbing brother had his emotions all under perfect control, and was quietly wending his way to the door, and as he passed, said to the head usher, "It is too bad that a good meeting has to have cold water thrown on it like this." That man was a landholder of no small import, and had money besides, but he had never touched the fringe of the doctrine that he was to hold his property, not as unto himself, but as a steward for God. It was a glorious thing to this man to cry over helpless orphans, but to be asked to feed and clothe them—that was something like taking a chill or having a tooth pulled." Yet such is the purpose of God's tithe. He has his needs, and "inasmuch as we do it unto one of the least of these we do it unto him."

#### The Lord's House

"The whole tithe into the store-house," the offerings were made at the temple—the store-house was in the



same. The most effective tithing movements of modern times have regarded the Church of God as the Divine store-house—the place of offerings, the medium through which they were to be made.

Three remarks concerning this ancient store-house may be truthfully made, and each one of them applies in the New Testament Church.

*Its treasury was the test of Israel's spirit.* The true Israelite cried, "What shall I render unto the Lord for all His benefits unto me?" In N. L. Rigby's treatise entitled "Ten Cents on the Dollar—or The Tithe Teru-moth" he says, "Under the kings, when the piety of the people was far from fervent, this duty was almost wholly neglected. Dead to Deity, they were necessarily dead to every sense of indebtedness to Him. But when their spiritual life was revived under the pungent preaching of the Prophet Hezekiah, and the God of their fathers was again made manifest in the gracious promises of His favor, one of the first duties done was to bring their tithes into His store-house. Alive unto God, they were soon alive unto every good work."

The truth obtains no less, at this moment. One of the tests of every professed Christian and every church, is the Lord's treasury.\* When Christ sat over against the treasury and saw the rich people casting in much, and the poor widow casting in her all, He declared it a test of their spirit, and the woman who gave most was the one who sacrificed to the greatest extent. The one time in Israel's history when she was most poverty-stricken, when her condition was such that God fed her with manna from heaven and brought water out of the rock, was in her Wilderness journey. And yet, when during that journey there was a call for offerings unto the erection of a tabernacle, the people poured into the treasury until the over-seer cried out, "The people bring much more than enough for the service of the work which the Lord commanded to make." And Moses had to proclaim, "Let neither man nor woman make any more work for the offering of the sanctuary." Truly, as one has said, "The Jewish sense of indebtedness to God had reached its flood-tide, and was overflowing."

How such conduct shames the Christian church, in that oftentimes men must be plead with to part from that which belongs to the Lord; and to give a gift in addition to that is well nigh impossible. A little girl had given her a bright silver dollar. She went to her father and said, "Change this into dimes for me?" "What for, Nannie, dear?" was his reply. "So that I can give the Lord's part to Him." He put ten dimes into her hand and shortly walked with her to the church. Stopping at the basket of offering she dropped in a dime, and then before her father could say aught, she dropped in another. "Why" said her father, "I thought you gave the tenth to the Lord?" "Yes," she answered, "that tenth belongs to Him and I can't give Him what is His own. So if I give Him anything I have to give Him what is mine." Cowper writes:

"Such as our motive is our aim must be,  
If this be servile that can ne'er be free  
If self employ us whatsoe'er is wrought  
We glorify that self not Him we ought."

*This treasury was the channel of Israel's gifts.* No less should the treasury of the Lord's house now be the same. The last appeal to the Old Testament Church is this of the great prophet Malachi that they should bring in the tithes and offerings. The first declaration regarding the New Testament body of baptized believers reads after this manner, "And all that believed were together, and had all things common; and they sold their possessions and goods and parted them to all, according as any man had need."

No man can tell what the Church of God has lost by forgetting that "the house of God" is the place of the Divine treasury. Three things have happened to our contributions in the name of the Lord. They have been stingy, spasmodic and sporadic. This last strikes the Church of God a blow! Practically every modern Christian movement outside of the church, such as the Associated Charities, hospital work, Y. M. C. A.'s and Y. W. C. A.'s evangelistic organizations, and all the rest, are organized and supported by church people. But oftentimes the church, not being the direct channel of endeavor, not only fails of credit in the same, but is actually criticised and charged with having come short in her duty. If at this present moment, every benevolent offering made by the membership of this church passed through its treasury, her individual members would be inspired by the amount; the outside world of non-regenerates would be profoundly impressed by the same, and her sister churches throughout the length and breadth of the land would be stimulated to higher endeavor. Let us not forget that *the Lord's house* in the ancient time was the store-house and the channel of God's gifts.

*This channel was also the medium of Israel's opportunity.* Through it, she carried the priesthood and whole Israelitish system. By means of it she made her proselytes, and accomplished her mission in the world. The treasury of the modern church is also the medium of its opportunity. Through it, benevolences are under the Divine blessing; and, by way of it, missions to the ends of the earth are accomplished. I sometimes wish that men might be brought to see that to give is to get; that the practice of liberality is the privilege of life. Nor does one need to be rich in order to enjoy the same. A writer says, "I have been interested in a little street urchin I have met going to and from the hospital on the street car. There was something wrong with one leg. He had met with an accident and was receiving treatment at the free clinic. He had a ticket entitling him to treatments and was never tired of praising his doctor. One day I saw him on the car with a very shabby man whose arm was in a sling. Tim nodded brightly enough, but avoided conversation. When I met him two hours later he was alone. 'How's the leg?' I asked. 'Getting along first-rate. See that



fellow with me on the car? He's got an awful arm, but I know my doctor can make it all right, and I asked him if he'd give that fellow half my treatments. He didn't want to at first, but then he said he would, so that's where I was taking him. "Me? O, I'll get along somehow! Why, mister, that man's got a wife and three little girls to take care of." Think of it! The opportunity of a whole limb surrendered that another sufferer might share in his blessing. A writer says, "The good there is in riches lieth altogether in their use. Like the woman's box of ointment, if it be not broken, and its contents poured out for the refreshment of Jesus Christ, they lose their worth. He is not rich who lays up much, but he who lays out much." God's treasury is man's opportunity.

#### The Lord's Blessing

Mark the text. *It was a blessing of temporal benefits.* "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

*Temporal benefit is God's promise to Christian benevolence.* "Come now;" I can hear some man say, "are you not in danger of degrading giving; of bringing men to believe that God bartereth with them and by giving they get more?" My answer is, "Am I quoting the text correctly?" It is amazing how conscientious some men get when you speak on the subject of giving. Fellows that have robbed God for years are very anxious not to be barterers. I had rather trade with God than to trick Him out of what He has. I had rather exchange gifts for gifts than to steal His tithe. The same man who makes that objection will be on his knees tomorrow morning pleading with God to prosper his financial enterprises. Since God has offered to make good the New Testament promise "Give and it shall be given unto you, good measure, shaken together, heaped up, running over," who am I to object, and what is my ministry other than to declare His whole plan and His full promise? Men who make such arguments against the tithing system are only squirming to escape.

It is related that Dr. Chalmers, the great Presbyterian preacher, once delivered a pathetic sermon on "The Christian's Financial Relation to God." Two of the men who heard it, being rich and very penurious, fell to talking it over and one said to the other, "Is it not too bad that a preacher should be so worldly in his preaching?" Alas, for the customs of men, for their conduct—covered over, for the attempt to make God-robbery appear humanly right! I candidly believe that the man that gives will find God returns him double. There is a pretty legend, in the German, of a poor lad, the son of a widow who had gathered in the woods a dish of berries. Returning home he was met by a venerable old man who called out, "Let me have thy full dish and take my empty one." In pity for the old man's weakness and inability to gather for himself the boy made the exchange. Returning to the berry patch he filled the new dish and carried it home, relat-

ing to his widowed mother what had happened. "Ah, happy are we, my son; the man has given you in exchange for your plain dish one of pure gold, and our fortune is secure." How many men have impoverished themselves for Christ, only to find Him abundantly able to fill and enrich the life in both temporal and spiritual things.

To illustrate, take the story of William Colgate. A lad of sixteen he had left home to secure his fortune. His entire belongings were in a little bundle which he carried in his right hand. Down the old tow path toward New York City he trudged. He met an old neighbor, the captain of a canal boat, who said, "Well, William, where are you going?" "I don't know," he replied, "father is too poor to keep me at home any longer, and says I must now make a living for myself." "There's no trouble about that," said the captain. "Be sure you start right, and you'll get along. What trade do you know?" The lad told him that the only trade he knew anything about was soap and candle making. "Well," said the old man, "let me pray with you and give you a little advice, and then I will let you go." They knelt on the towpath and the old man prayed for William, and then said, "William, someone will soon be the leading soap maker in New York. It can be you as well as anyone. Be a good man. Give your heart to Christ. Give to the Lord what belongs to Him of every dollar you earn. Make an honest soap. Give a full pound. I am certain you will yet be a rich and a good man." Arriving in the great city, homeless and friendless, he remembered the old man's parting words of advice. He was thus led to Christ and into the church. The first dollar he made brought up the question of the old captain: By a study of the Bible he learned that the Lord requested a tenth and instantly he adopted it. Ten cents out of every dollar he kept holy to the Lord. A few years and he was a partner in the business that employed him. A little longer and he was the sole owner. He was wonderfully blessed. He then gave two-tenths. He became richer still, and gave three-tenths, and afterwards five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give him all his income. Schools which now bear his name are monuments to his benevolence. He gave and the Lord gave to him. The Lord is keeping His word.

But the Prophet adds another word! *The Lord's blessing was one of national influence.* "All nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts." Walter Scott never wrote more truthfully than when he said, "Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer." It is possible for a people who are sufficiently devoted to God to do His will to become a blessing to the entire earth. Beyond all question Israel has been, and is destined to be, yet more. American Christianity can flood the earth with light in this generation if she desires. In 1890 we only had one-half the wealth that we own today, yet at that



time the Protestant churches of this country had a membership of 14,000,000 and a wealth of over four billions per annum. Had they tithed it they would have contributed over four hundred million per annum, now it would be \$800,000,000. It would turn the world upside down in a twelfth month. No wonder that God should say, "Ye are cursed with a curse, for ye have robbed me, even this whole nation." Shall it continue so? As George Truett once said, "It is ours to take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." And how marvelously suggestive is this saying of Christ in Luke, "Make to yourselves friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Think on this verse and a vision of the future world of the redeemed, indescribable in glory, will pass before you. Many and wonderful will be the surprises connected with our giving that shall be made to us on the other side. Orphans whom we helped, but never saw, will haste to greet us, and with them will come unknown preachers whom we helped to educate, together with the army of souls converted under their preaching. And from far distant climes, where out of our poverty we sent men to preach the gospel, even from China and India, and the dark places of Africa, and the islands of the seas, they shall press about us to thank us, and in the midst of it all may be heard the blessed words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

May I conclude with a personal word. Twenty-six years ago I had a salary of \$600.00. Five people were dependent upon me for support, and two of those, myself included, at school. Tithing seemed an impossibility. But after much prayer I could see no other way and I laid aside \$60.00 of the \$600.00—sacred unto the Lord. From that moment until this I think I have known no year in which less than the tenth of all possible incomes was put into His treasury. His blessing has been beyond my desert. Under no circumstances could I be persuaded to turn back from this Divine order and deny myself this blessed privilege.

## THE TITHE

(Baptist Record)

**T**HE acceptance of the principle of tithe-giving as the practical basis of proportionate giving is founded on several moral considerations. The Jew in the old dispensation, in addition to taxes and other offerings, brought in his tithe of herd, flock, fruitage, as belonging to Jehovah. Also it is true that many now Christian people have in time of urgent need given much more than the tithe. The gospel ought to lead us to do much more than pagans or Jews; unless we do give more generously, the motives of the gospel are proved inferior to those of Judaism and paganism.

2. Several abiding principles of this sort are necessary, that the Christian may be certain that he is not robbing God. Business methods are as necessary in dealing with God as in dealing with men, and when one begins strictly to apply them he often finds that his obligation to God has never heretofore been discharged. The use of this principle is the only sure way of giving God His share. We allow the Lord to receive only what we chance to have on hand or what we have left after all other calls are answered, or what we have gotten together in a haphazard way. The probability is that less than is right will be given. On the other hand the general adoption of tithing would fill the treasuries of the church, and do away with the distressful period at the end of the year when funds necessary for the Lord's work must be brought in.

3. Our Lord Himself recognized and approved the principle of the tithe: "You give tithes," He said to the scribes and Pharisees, "and this you ought to have done." The types and shadows of the Old Testament laws were fulfilled and terminated in Christ, but the moral law was not terminated in Him. Christ re-enforced and sanctioned every moral idea and gave to each a greater obligation. He explicitly endorsed the tithe.

4. Further, it is fundamentally right, and in accordance with the will of God in us. Whether it is easy or difficult to carry out, this fact is a sufficient reason for its adoption.

5. There is a joy and comfort in the use of the tithe, to which many can bear testimony. To have this sum of money for disbursement to be the Lord's banker for this amount, is a great honor, and a great convenience. Mr. Gladstone, in writing to his son, says, "It is desirable that a tenth of our means be dedicated to God, it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance."

Let us recommend the careful reading of a leaflet by Robert E. Speer, called "Proportionate Giving," to which we are greatly indebted in writing this article and in which these points and others are fully discussed. A few references from the Bible on this subject are given. There are many others. Deut. 14:22; Neh. 10:37-38; Matt. 23:23; Lev. 27:30-32; Deut. 12:5-11; Neh. 10:38; Neh. 12:44; Mal. 3:8-10.

## The Tither

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~ ~ ~ Bring Ye ~ ~ ~  
All the tithes into the storehouse

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## EDITORIAL

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### HOW TO ENJOY A TITHING SPEECH

**A**FTER delivering three addresses on the subject of Stewardship and Tithing at the Minnesota Convention, a well-to-do manufacturer said to me, "I greatly enjoyed those addresses." My reply to him was, "You will enjoy them a great deal more if you practice them." After studying some literature on the subject, this man decided to become a tither. Last January he wrote, sending a check for \$1,000 for Foreign Missions and saying that he would send \$1,000 a year as long as he lived. This only goes to show that the great principles of life can be enjoyed best, not by hearing about them but by putting them into practical use.

Another man in a Western state, after having heard two addresses, one by a missionary on the great need, and the other on the subject of tithing, said: "I enjoyed every word of those addresses." The reply to him was, "There is a much better way to get enjoyment out of them and that is by doing the things they suggest." The next day he decided to give \$600.00 a year to support a missionary on the foreign field. He has greatly enjoyed the fellowship from that time to this.

A Kansas farmer who heard his pastor deliver an address on Tithing told his pastor that he had never thought about it that way before and couldn't fully understand how a farmer could tithe. The matter was explained to him and a recent letter from the pastor says that the young farmer has begun tithing and has doubled his subscription to the local church and will have \$150.00 to support three native evangelists on the foreign field.

The advocates of Tithing should insist everywhere that the real joy consists not in the hearing but in the doing. Every tither is happy in giving and if a man really wants to enjoy a speech or an article on tithing, he must become a tither. He must put himself in a position where the Lord has a full opportunity to bless him and bring the joy of doing into his own life. In other words, he must practice what the tither preaches, and the tither himself must practice what he preaches. It is all summed up in the statement in the Scriptures, "If ye know these things, happy are ye if ye do them."

B. W.

### THE CONTAGIOUS TITHER

**E**VERY real tither is contagious. He has something that is "catching" and he wants everybody to "catch" it. It is a joy and exuberance in his Christian giving and thousands of people testify that they never had joy in giving until they became tithers. After that the matter is easy. The first tenth comes out of the income before grocery bill, house rent or anything else is paid. Having experienced this great joy, the tither wants others to experience it also. He goes forth as a missionary. He wants to evangelize all of his friends. He wants to spread the "disease" everywhere. In the language of the Doctors, he has the tithing "germ," and he is anxious to "inoculate" everybody with that same "germ."

A Tithing Band in a church is also contagious. They go forth spreading the "germ" and "inoculating" the stingy members with the "serum" of Christian liberalism. It is a foregone conclusion that if a man has the measles, he is contagious. If he gets among his fellows, he is sure to spread the measles among them. So it should be with every tither. If he really has a good "case" of it, he is sure to spread it. And another thing is certain. If he is not spreading it, there is something wrong with him. He ought to get a Doctor at once.

B. W.

### <sup>10</sup> HIS; NOT YOURS

We do not give a tithe of our income to the Lord for it is all His to begin with. Everything we have comes from Him.

God knew it would be good for us to constantly recognize His claim upon us and so He gave us the privilege of putting at least one-tenth of the income into His work and until we have paid back that tenth we do not give anything at all to His work.

The Christian who constantly and wilfully withholds from the Lord the tenth will never get the joy and happiness that will come from doing this blessed duty.

If your Christian experience is not as full and complete as your neighbors' the chance is that you have missed the blessing because you did not pay back to God at least a small part of that which He so graciously gave you. Try it and see.

K. L.



## STEWARDSHIP AND THE NEW ORDER

**T**HERE is coming a new order of things; such an order must necessarily come. False ideas are vanishing in the light of world principles. We are thinking in world terms. A map of the world can be seen without turning a leaf in the atlas or revolving the globe. The map of the world is painted on one canvas, and that canvas is not so large as it once was, neither. The whole world is taking a look at this map and great sights are being beheld. We are learning new lessons; we are learning that our neighbor is not the man whose lot adjoins ours. And as we are getting new ideas about *neighborship* we are getting new ideas about *stewardship*. We are learning that our responsibility does not cease with our own home, but that our duty and responsibility extends to our neighbors—all mankind.

We have paid dear because of our neglect of our stewardship of money and of time, but we are going to be given another chance to make good in the new order of things. Modern inventions have placed the centers of worship together as one great community and none of us can render an excuse because we are not favorably blest. Tired mothers, feeble grandmothers, the crippled and disabled, can easily go up to the house of worship by the use of the automobile. Even the bed-ridden invalid can hear the gospel by the use of the telephone. These things are not entirely new, but they have not been appropriated and appreciated as they should have been. In the new order, the world order—the order in which all of us are brothers—these things should be and will be utilized as a mighty force for the bringing of the Kingdom into the hearts of men.

The idea of stewardship and tithing is fastening itself upon the minds and hearts of the people. Many are realizing the fact that it is God who giveth the harvest. Men everywhere are realizing as never before that the seasons are the Lord's, that the earth is His and the fulness thereof. We are learning that our period of life is only given to us for a season and like all stewards we shall be called upon to render an account of our stewardship.

The boys are going to come back to teach us new lessons. Lessons of unselfishness, devotion and duty and in these will be couched the principle of money, the principle that we must use our money as well as our brains to make the world a better place in which to live.

Happy is the man who consecrates at least one-tenth of his income to the Lord and the Lord's work. He shall be a central figure in the new benevolent order. Such a man is not living beyond his time; he is rather reaching back in the "old" time and bringing a God-given principle to his fellowman in the "new" time.

C. B. R.

$\frac{1}{10}$

We are grateful to the many friends who are helping to increase the circulation of **THE TITHER**. May their kind and number multiply!

## EDITORIAL NOTES

Giving a tenth is a trust—a trust in the Lord.

\* \* \*

Starting is the biggest obstacle to overcome in tithing.

\* \* \*

The person who gives one-tenth enjoys his nine-tenths so much more.

\* \* \*

Giving is a habit, an educated conscience, and it enlarges the soul of the giver.

\* \* \*

Our tithes in giving the world Christian education would have saved our donations to the Red Cross, Y. M. C. A., and other funds to aid men and women in nursing sick and wounded soldiers. After all we part with our tenth—and so often more because of neglect.

\* \* \*

Keep spreading the principle of tithing by sending us subscriptions to **THE TITHER**.

\* \* \*

## FROM OUR MAIL

"Send me sample copies of **THE TITHER**. I am very much interested in the copy you sent me some time ago."—*G. F. B., Selma, N. C.*

"Send me several sample copies of **THE TITHER**." *G. M. S., Brooklyn, N. Y.*

"Send me the first number of **THE TITHER**. I have been a tither for a number of years."—*C. E. G., Sheridan, Mo.*

"I told the women about **THE TITHER** at our district meeting and I am sending out a letter today to which I added a paragraph about your publication."—*G. K. N., Chicago, Ill.*

"Enclosed is \$1.00 for which please send me **THE TITHER** beginning with the very first issue if possible."—*C. F. W., Eureka, Ill.*

"Please send me a sample copy of **THE TITHER**. I have never seen your paper but believe in and practice tithing."—*J. C. A., Davisboro, Ga.*

"Send me a sample copy of **THE TITHER**. I want to get more of our church people here interested in the tithe giving and think that your paper will help me. I want to say I am a tither and feel mean and dishonest if I fail to give at least one-tenth to God's work."—*Mrs. G. L. B., Alabama City, Ala.*

"My best wishes are with you in your undertaking. I am sending my personal subscription and will later send others."—*J. K. P., Winston-Salem, N. C.*

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"The greatest thing," says some one, "a man can do for his heavenly Father is to be kind to some of His other children."—*Henry Drummond.*



## THE QUESTION BOX

(We invite our subscribers and friends to send us such questions as may perplex them).

*Question:* A subscriber writes: "Please answer this question in THE TITHER, 'Must all of the tithe go through the church?'"

*Answer:* Our tenth does not necessarily have to be placed in the church treasury to be properly distributed. Each person is responsible for that which is entrusted to him. If we prefer to give all of our tenth through the treasury of our church it is all right, but on the other hand if we desire to appropriate a part of our tithing account to the Lord's work we are at liberty to do so through other channels than that of our church.

*Question:* A man who is working on a salary desires to know if it is proper that he should deduct his expenses before tithing his account.

*Answer:* No; his expenses should not be deducted before he tithes his income. Here is the reason: Suppose he was making a salary of \$100.00 per month and his expenses should be \$95.00 per month his tenth would be 50 cents; and if his expenses should exceed his income there would be no tenth. One-tenth of his income when it is a salary, should be tithed.

Who next? What is your question?

10

## LIBERTY BONDS—BUY THEM

In a recent trench raid in Flanders, a platoon of our boys—up in the front line for the first time—were ordered to cross No Man's Land. Guns and ammunition were massed behind the lines. Four hours our boys poured a deluge of shells on the enemy. It wiped out his barbed wire; it smashed his trenches; it crumbled his machine guns, and made it impossible for reinforcements to reach his front lines. At five o'clock in the morning, when most of us are asleep, our boys went over the top behind the barrage; they entered the Hun's trenches, bombed his dugouts, took eighty prisoners and returned in thirty-five minutes. Our losses were five wounded and none killed.

Why was this success? Because we had the guns and the men to smother the Hun and render him harmless. If we had enough guns and ammunition to smother him from Switzerland to the sea, think how many lives that we could save. It may be that your boy or your neighbor's boy will owe his life to the efficiency of our artillery. It takes an enormous amount of money to make guns and ship them to France. It takes a tremendous amount to supply these guns with ammunition. If you want your boy protected, lend the money to provide big guns and plenty of ammunition. Buy Liberty Bonds. Buy to your utmost.

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Truly it is a hard lesson, but if by God's grace we learn it, we shall find that there is no joy in the world like the joy of those who have entirely given up the thought of pleasing themselves, and seek only to hear and do the will of God.—*Young.*

## COMMERCIALISM

By Frank Crane

It is the fashion to curse our day because it is given up to money-making. Cold, hard commercialism is said to be destroying the good old customs and graces. As a matter of fact, the business of money-making is the most civilized occupation the race ever took up. Commercialism has ended slavery, abated war, limited and abolished thrones and tyranny, ousted superstition, and developed the individual virtues of self-control, economy, and sobriety. Compare it with feudalism, it is less picturesque but more merciful; with aristocracy, it has less display but more justice; with religious rule, it has less emotion but more liberty. Trusts may be as greedy and godless as any form of special privilege that ever oppressed man, but there is this to say of them: they can, as a rule, thrive only upon the prosperity and never upon the poverty of the masses. It is the rising importance of profit-getting that is the severest practical check upon militarism. As an institution money-making must play fair in the long run or it will destroy itself; no business house can continue on any permanent basis except truth-telling. Compare this with the ancient frauds and sacred, protected, legalized injustice of the hereditary nobility. When we shall have once worked out some feasible plan for justly distributing profits, when we shall have done away with all special advantages to certain people, including tariff and inheritance, we shall find universal working for wages the most equitable arrangement under which the race can live; we shall achieve the true brotherhood of man.

10

## HOW SOME AMERICAN MONEY IS SPENT ANNUALLY

Rev. J. O. Atkinson, D. D.

—o—

For church work at home.....	\$ 290,000,000
For Foreign Missions .....	11,600,000
For chewing gum .....	25,000,000
For confectionery .....	290,000,000
For tobacco .....	700,000,000
For soft drinks .....	415,000,000
For jewelry .....	900,000,000
For spirituous liquors .....	1,600,000,000

Thus was God's money, some of it, entrusted to us American people, being spent prior to the outbreak of the present world war. "The silver is mine, and the gold is mine saith the Lord of hosts." (Haggai 2:8). No wonder that we are called upon to spend billions in war and blood and death. We were wasting God's millions for any and every trifle, rather than give a due proportion of them to advance His Kingdom in the world. Truly did a great thinker and renowned scholar write not long since, "If Christian people had given one-tenth as much of money and man-power the past ten years to save the world for Christ as they have given for war the past year, there could not have been any war."

*Elon College, N. C.*



## TITHING BY TITHERS

### BUILDING THE NEST

Justin Prescott

Hope Laird, the wife of the pastor of Grand View church, sat down at the window to rest a few minutes after getting the house ready for the reception of the Financial Committee and the Board of Trustees which were to meet there in the evening to discuss ways and means for the building of a new church. The town authorities had condemned the old building as unsafe, and something had to be done and done quickly.

O dear, sighed the young housewife, I wish my name was Faith instead of Hope, for it looks to me an absolute impossibility for this people who still owe us a hundred dollars on last year's salary, to raise four or five thousand dollars for a new church. "Lord, increase our faith," she sighed with eyes upturned toward the church spire just visible over the top of the old crab-apple tree.

At that moment she caught sight of the flash of the bright, yellow plumage of a golden-oriole, who with his more modestly attired mate was weaving a beautiful "shopping-bag" nest at the end of the strong limb of the apple tree. As she watched and wondered at their skill and their devotion to the task of providing a beautiful home for their expected offspring, she said, "how divine is this parental instinct!"

She knew what it meant for she had given many hours of thought and work upon the contents of that cedar chest which held the wardrobe of her own expected babe. Why is it she thought that the parental instinct of the Heavenly Father does not impel him to build church homes for his spiritual children, or at least place the materials within easy reach of the builders? Then she blushed with shame at her own thought, knowing that God's love is deeper than that of man or bird.

God knows best but I cannot understand why it is that in Nature the parent always provides for the children, while in religion the children must build for the Heavenly Parent. What did Paul mean when he said, "the parent should lay up for the children and not for the children for the parents." What did Jesus mean when He said: "Behold the fowls of the air which neither sow or reap yet your Heavenly Father feedeth them?"

She went over all the well known financial promises of the Word of God until faith began to overcome her doubts, but a five thousand dollar church from a five hundred dollar congregation, well she simply had to see before she could believe. But this mental attitude distressed her until she cried out, "Lord, open mine eyes that I may see." In answer to this prayer there flashed to her mind the words of Scripture, "The earth is the Lord's and the fulness thereof." "The tithe is the Lord's."

"O, I see it now," she said with a new hope within her breast. "Our heavenly Father has so much of the parental instinct that He has reserved a tenth of all the income of his property for the financial needs of the Church, and has allowed us the use of as much of the nine-tenths as we need for the protection of the interests of the home. It is all God's money, and it is God and not man that is the giver and provider."

The congregation which allows Christ to have His own sacred tithe, will not want for funds for church work. Christ will then have the honor of supporting his own bride with his own money, and not with our donations. And He will make the nine-tenths go as far in the home support as the ten-tenths would go, for statistics have proven that fact. Yes, it is only by our obedience to the undying tithe principle that we may receive the fulness of the financial promises of the Bible.

If the people would but keep hands off of God's holy tithes we could soon build a new church, but will they see it in that light, and how can this great sum of money be procured now on short notice? The old bent over lightning-rod on the church spire tried to answer the question as its copper tip pointed toward the bank across the street. Faith and Hope were now united and were ready for the Committee meeting.

For nearly two hours the joint committee wrestled with the financial problem before them while the heart of the Pastor grew heavier all the while to see how far they must go into ungodly financial schemes before a new church could become a possibility. They were about to postpone the meeting for another date when the chairman noticed the look of victory in the eyes of the pastor's wife, and said, "I believe that Sister Laird has something up her sleeve and we will now give her the floor.

Hope took a few moments to think and to gain her composure, and then simply opened her heart and laid bare all that had gone through her mind that afternoon.

The foggy atmosphere of mammonism seemed to clear up as Mrs. Laird gave her sweet spirit-filled testimony of her faith in God's financial care over the church. The lion-hearted men of finance were subdued under the spirit of conviction which fell upon the joint committee. Dr. Laird was quick to see the change and followed up the advantage by showing the men that God had a system of finance which was honorable and holy.

"Each of you men," said he, "take pride in the fact that you have builded a nest for your family without public charity, and Jesus Christ has just as much self-respect as you have. He has a right to build this church with money that is acknowledged to be his own, because this house is for the bride of Christ whom he has betrothed to himself. Shall the children of God



pay for a house for their Heavenly Father with money which they call their own?"

The lightening rod should point heavenward, but it is appropriate at this time for it to point towards the bank, for any bank is willing to loan funds to a tithing church. If this joint committee which consists of the officers and leaders of the church will set the people a right example by pledging the first tenth of all their income to God to whom it belongs, I will vouch for the rest of the congregation.

The Committee was fortunate in having Mr. Blair, the banker, for their treasurer, for he knew the financial standing of nearly all the members of the church. He did some rapid figuring on a pad and then said, "Since God owns all I possess and has been good enough to allow me the use of the nine-tenths, I am not going to be mean enough to embezzle His own one-tenth in the future as I have in the past. I can see now what Jesus meant when He said of tithing, 'These ought ye to have done.'"

Now, I want to make a proposition to the church. I will give five hundred dollars for the old building and loan the five thousand at six per cent interest on condition that seventy per cent or more of our members pledge themselves to tithe their income until all the financial obligations of the church are paid. I also ask that every officer take this pledge before it is presented to the people. All who agree to this please stand on their feet now. Every member of the committee arose, and the Chairman dismissed the meeting with a prayer of thanksgiving.

The next Sabbath Dr. Laird preached a strong sermon on tithing, and then called for a report from the financial committee. The secretary came forward and presented the offer of Mr. Blair, the banker, and told the people that if they rejected this offer, the church might as well disband, for there seemed to be no other way to get the needed funds.

A general discussion followed, but when it came to a vote, the proposition was almost unanimously adopted. People were astonished to see what a short time was required to pay for the new church and all other obligations, and very few of them went back to the old donation system of Church finance. Every year they celebrate the dedication anniversary, and tell how the Lord paid his own house with his own money.  
*Waterloo, Iowa.*



#### TO GIVE IS TO LIVE

Rev. C. N. Broadhurst

"Give, and it shall be given unto you." (Luke vi. 38.) "There is that scattereth, and yet increaseth." (Prov. xi:24.)

#### Five Hundred Dollars Reward

A Church in Dallas, Texas, circulates this handbill: "Reward of \$500 in gold for the name of one Christian who has faithfully paid one-tenth of his income to God and has not prospered as well or better than before on

the entire income." Do you know any one who deserves this reward?

#### That Virginia Couple

Some years ago a young married couple moved to a town in Virginia, bought resident lots, for which they paid the cash. They built on them a nice two-story residence, for which they went in debt. With their limited financial income they discovered it a difficult matter indeed to make a living, pay their interest, and cancel any part of their indebtedness. As they were Christians and members of the Church, they resolved to adopt the tithing system and give the tenth of their income to the Church. Their resolutions were put into execution, and their donations to the Church were made. Immediate prosperity attended all their undertakings, and in a few years their home was not only paid for, but handsomely furnished with the best furniture; and in their testimony that they published in a Chicago paper a few weeks ago they said: "We have learned a valuable lesson, that nine-tenths goes farther now than ten-tenths used to when we did not divide with God." To give is to get is the declaration of the Bible itself, for it says: "Give, and it shall be given you."

"Give thy heart's best treasure,  
From all nature learn;  
Give thy best and wait not,  
Want not a return;  
For the more thou givest  
From thy little store  
With a double bounty  
God will give thee more."

#### Albert A. Hyde

Albert Hyde is today the richest man in Wichita, Kansas. Twenty-five years ago he was the poorest—that is, he did not have a dollar in the world and was \$50,000 in debt. In this moment of his extreme poverty he opened his Bible at Genesis xxviii:22; and, drawing a pencil mark around this twenty-second verse, he said: "From this moment on, as long as I live, of all that God gives me, I will give the tenth unto Him". He is giving more than the tenth of his income now to advance in this world the kingdom of his Christ. While he was so poor and moneyless, he made a prayer to God and promised Him that he would be faithful in contributing his presence to the Church services and his money in supporting its institutions if God would only help him to pay his debts and manage an honest business. Then, after this promise and prayer, he felt impressed to call on one of his old friends who was a successful doctor. His physician friend told Mr. Hyde that he wanted to make him a present of a recipe for an ointment that he had often used with success in his private practice and suggested that he place it on the market as a commercial commodity. This ointment is the mentholatum sold by druggists everywhere in the United States today. Mr. Hyde has become the richest man in Wichita. He has kept his promise to God and is giving more than the tenth. His contributions to the



Church in his own town are very large. He supports a missionary steamboat in Africa, a mission school in India, three missionaries in China, one in Japan, and one in India, besides other large philanthropies in the United States. Truly this is a come-back world. "Give, and it shall be given unto you." "With what measure you mete, it shall be measured to you again." We reap as we sow.

#### Samuel Colgate

Samuel Colgate, a sixteen-year-old boy, went to New York from a poor country home. He secured employment in a soap factory. His wages were small. He gave a tenth of his income to the Church, adopting the tithing system. If he made a dollar, he gave ten cents to God and his Church. He was in the line of promotion, and his going up in the scale of ascendancy was phenomenal. He soon became the most important employee in the factory, then its sole proprietor; he owned the factory. He gave every tenth pound of soap to the Church and benevolences. We are all familiar with Colgate soap. He became one of New York's great millionaires. America and the world were astonished at his philanthropy. He certainly verified the statement of our Lord, who said: "Give, and it shall be given unto you." It is also true, according to the Bible, that if we withhold more than is right it tends to poverty.

#### John Andrew Jones

John Andrew Jones, an eccentric English preacher, was walking in Cheapside, London, one day, when he was appealed to by a person with whom he was acquainted for immediate help for a needy Church. He had but one dollar in the world and for a moment was undecided as to whether it was his duty to bestow it on an object of charity. But the need of the Church forced him to a speedy decision, so the poor preacher gave away all the money he had. But now God's promise came forcibly to his mind: "He that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again."

He had passed on but a few yards when he met a gentleman, who said: "Well, Mr. Jones, I am very glad to see you. I have been carrying this twenty-dollar gold piece in my pocket for the last week to give to some minister I thought would appreciate it. And you had just as well have it as not."

In relating this story Mr. Jones usually added: "If I had not stopped to give relief, I should have missed the gentleman and also missed the twenty-dollar gold piece. God rewards those who stop to help the poor. Whenever we stop to make our contribution to that which is right, we start in operation forces that bring us a greater reward than we would have missed had we not stopped to make our contribution. Cast thy bread upon the waters, and sometime in a few days it will return to thee."

#### Wesley Chapel

A few years ago the following story was being told

about Wesley Chapel, a Methodist Episcopal Church, in Cincinnati, Ohio: In the year 1895 that Church found itself in a most distressing financial situation. The Church was nearly a hundred years old, situated in the downtown business center of Cincinnati between the hills and the river. From twenty-five to fifty per cent of the membership changing and up to this date continuing to change every year, it had run the whole gamut of human methods to get money for Church support. Fairs, suppers, festivals, concerts, shows, etc., all had been tried. Many advised selling the Church property and following the well-to-do membership into another neighborhood. At last, almost in despair, eight persons—four officials and their wives—on their knees promised to take God at His word and prove Him by bringing "all the tithes into the storehouse." But the result? When the report was made a few years afterwards, the Church had doubled its membership and had one hundred and twenty-seven tithers. It was the first Church in the Conference in missionary contributions; it gave more to benevolences than all the other fourteen Methodist Churches in the city; and the pastor says that he has never had to devote five minutes to the consideration of the finances of the Church during the six years of his pastorate.

That is a great story, but it would not be surprising if we remembered how to the Church in the Old Testament Jehovah promised: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. iii.10).

#### The Testimony of Dr. Talmage

When Dr. Talmage was pastor of the Brooklyn Tabernacle, in New York, he told the following story: "Some years ago I heard two men I knew talking on the streets of New York on the subject of Christian giving. One said to the other: 'You give too much. I intend to wait until I accumulate a large sum of money, and then I will give.' 'No,' said the other man, 'that is not the way I understand that we are to give to God. I intend to give like the Scriptures tell me to give, as God prospers.' These two men are living in New York today, and Dr. Talmage tells us about their financial circumstances. He says that the man who did not intend to give until he had accumulated a large sum of money is still there without a dollar to his name, poor, and depending largely on others for a living, while the other man is worth two hundred and fifty thousand dollars.

Then the great Brooklyn preacher said: "I believe the reason a great many people are kept poor is because they do not give enough to God. If a man gives in the proper spirit to Christ and his Church, he is insured for time and eternity. The Bank of England is a weak institution compared to the bank upon which any Christian can continually draw at his pleasure. The man who will stand by Christ, Christ will stand by him."



William G. Caples

William G. Caples, the great Missouri preacher who was accidentally killed in Glasgow, Mo., during the late war and whose wonderful eloquence during his life stirred the hearts of so many people throughout the bounds of that broad State, believed with all his heart that every Christian should give one-tenth of his income to God. Bishop Enoch Marvin, in writing the life of this great preacher, refers with emphasis to his able advocacy of Christians observing the tithing system of giving.

Charles H. Spurgeon

There was once a boy who adopted the rule of giving one-tenth. At school he won a money prize for an essay on a religious subject. He felt that it was his duty to give one-fifth of this to Christ, which he immediately did, and ever afterwards gave a fifth of his income to religious institutions. God wonderfully blessed that boy and increased his means to such an extent that he afterwards gave thousands and tens of thousands of dollars annually and annually received thousands and tens of thousands of dollars from the Christian world to assist him in carrying forward his extensive Christian work. That boy was Charles Spurgeon.

Jay Cooke

Jay Cooke, of Philadelphia, early in life, read a little book on Christian giving and resolved to take Jacob's pledge: "Of all that thou givest me I will surely give the tenth unto thee." He directed his clerk to open an account with O. P. J. (Old Patriarch Jacob) and to credit to it one-tenth of all the commissions that came into the office. Some of the largest financial transactions of the country were entrusted to the firm of which he was a member, and its success was the wonder of the land. The O. P. J. account amounted to a sum that it required the figures of five places to express. When people inquired of him how he could afford to make such large contributions, he would say: "It doesn't cost me anything; it is the Lord's money I give."

The poet once sang:

"There was a man, they called him mad;  
The more he gave, the more he had."

The Scriptures say: "There is that scattereth, and yet increaseth." And they also tell us to "bring our tithes into the storehouse" and promise us if we do that God will open the windows of heaven and pour us out such a blessing that there will not be room enough to receive it. And Jesus himself commands us to give, promising us, if we do, that it shall be given unto us again, good measure, pressed down, shaken together, and running over.

Moberly, Mo.

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A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton*.

## CHURCH FINANCE—THE TITHE

Rev. W. W. Staley, D. D.

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Church finance is a matter of system, and that system is plainly written in first Corinthians, sixteen, two: "Upon the *first* day of the week let every *one* of you lay by him in store, as God hath *prospered* him, that there be no gatherings when I come." This is plain and simple, ample and reasonable, and the application of the principle would solve all financial problems in any church. The *time* is named, *the first day of the week*; that is, our Sunday is the *time* to attend to this matter. The second specification is just as plain: let *every one*—not every family. It has been the case too long for the head of the house to pay all the bills and the church dues as well. It is the Pauline way for *every member* to take part in this part of the Lord's work. The *Every Member Canvass* grows out of this injunction of Scripture. A third rule is that the gift should be *as the Lord hath prospered you*. This is a most elastic rule and, if followed, would solve all the financial questions that vex the church. The *tithe* is set forth as a minimum standard for giving, and that rule, when applied, makes a full church treasury. In practice the tithe is not reported. Each member keeps his own account, tithes himself, puts his tithe in an envelope without name, and drops his offering into the plate or basket. In this way there are no comparisons made between gifts by different persons. The member who has a dollar puts in *ten cents*; the member with ten dollars puts in *one dollar*; the member with a hundred dollars puts in *ten dollars*; the member with a thousand dollars puts in a *hundred dollars*; the man with ten thousand dollars puts in a *thousand dollars*. It is easy to see that a small church working the tithe system would make a full treasury.

When a church rises above the Old Testament rule of tithing to the New Testament principle "*as the Lord hath prospered*," the treasury swells until all financial demands are met and much remains for benevolences.

As a rule, ministers say too little about money. The great things of the Kingdom are worthy of man's best services, and money has its place and power in the Kingdom. Men and women are working among all people and in all ways at this very time, to raise money for the Government. The object is to reach the entire population. Already twenty million people own Liberty securities. Liberty Bonds and War Savings Stamps are put in denominations to reach all the people. That is the principle Paul lays down in this plan of raising money. Have a *fixed time*, a *fixed rule*, a *fixed number*—that is, *everyone*. Every member of the church—the least, the poorest, the largest, the richest—all is the only adjective that tells how many should give. In a large church it requires work to bring this home to the attention of *every one*; but it would pay to do it, and it should be done.

It may be written with indelible ink that non-paying members, as a rule, do not enjoy religion and are useless as workers in the church. Customers in a store who



do not pay their bills cease to be good customers. Buyers are not necessarily good customers; payers are good customers. Do not regard those who say, "It is money, money, money; all the church wants is money." No, that is not all the church wants; it wants souls; but it cannot get *souls* without money, though it sometimes gets *money* without *souls*.

Suffolk, Va.

# WHY I AM A STEWARD

Mrs. W. S. Woodall



OD has seen fit to entrust us with some of His property, and by so doing we are His Stewards.

In both the Old and New Testament, there is mention made of stewards. In Gen. 15:2 Abraham spoke of his steward. In Gen. 44:1 Joseph tells his steward what to do; in Luke 8:3 mention is made of Herod's steward, and in Luke 1:1 we read of a steward who was accused of wasting his Master's goods. In all three cases mentioned the stewards could be called to account for the way they spent their owners' money; none of it could be wasted, or diverted from legitimate uses.

The same rule applies to God's stewards. In I Cor. 4:1 Paul writes: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." In I Cor. 4:2 we find that it is required in stewards that a man be found faithful. In Tit. 1:7 are enumerated the good qualities of a bishop and one of them is, "he must be blameless as the steward of God." In I Peter 4:10 we find the command that they were to minister to each other of the gift received "as good stewards of the manifold grace of God." The stewardship is given by God's grace and we are to use it as He directs and in no other.

## God's Ownership

God is the owner and creator of all things. We find in Psalms 24:1, "The earth is the Lord's, and the fulness thereof the world, and they that dwell therein." So it is not only material things that belong to God, but we are His created for His glory. In Psalms 50:10, 11, 12, He tells us "every beast of the forest is mine and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine and the fulness thereof."

In Haggai 2:8 He declares that "the silver is mine, the gold is mine; saith the Lord of Hosts." He permits us to use His silver, and gold, but He does not cease to claim it as His own and for this reason we can only act as God's stewards.

The Bible asserts "The power to get wealth is of the Lord." The laws of reproduction were made by Him. The fruits, grasses, grains, animals, and the hidden treasures of the earth are ours to use because of His creative power.

The physical strength needed for wage earning, the mental ability coins money through the use of the brain, are all gifts of God. Why then should man boast?

## Our Stewardship

A steward, it has been well said, "is more than a servant;" he is supposed to provide for the needs of the household; and a faithful steward will not need constant supervision but will strictly follow previous directions; and as God's stewards we are not left without a knowledge as to how we are to use the money entrusted to our care. He has left explicit commands in His word how it is to be done. We are not to seek wealth to gratify our own selfish desires. In first Tim. 6:10 we find that "the love of money is the root of all evil." It is not money, but the mordimale love of it that God condemns. In Eccl. 5:10 we learn that "he that loveth silver shall not be satisfied with silver nor he that loveth abundance with increase;" grasping selfishness is never satisfied, but the obedient and faithful steward finds joy, and blessing in dispensing God's bounty

Iowa City, Iowa.

(To be Continued)

(Mrs. Woodall is an invalid and serves her Lord by using her pen.—Editor).

## IT'S YOU

"If you want to work in the kind of a church

Like the kind of a church you like,  
You needn't slip your clothes in a grip  
And start on a long, long hike.

"You'll only find what you left behind,  
For there's nothing that's really new;  
It's a knock at yourself when you knock your church;  
It isn't your church, it's *you*.

"Real churches aren't made by men afraid  
Lest somebody else goes ahead;  
When every one works and nobody shirks,  
You can raise a church from the dead.

"And if while you make your personal stake,  
Your neighbor can make one, too,  
Your church will be what you want to see—  
It isn't your church, it's *you*."

—:o:—

If God is really preparing us all to become that which is the very highest and best thing possible, there ought neer to be a discouraged or uncheerful being in the world.—*Horace Bushnell*.

God is wholly good, if good at all, and those who hope in Him will be wiser if they hope with all their hearts than if they hope with only half their hearts.—*William R. Huntington*.

If a man is unable to find his way to Jesus, he ought to be led. It is good work, this bringing the blind to Him who alone can give them sight.—*Henry Clay Trumbull*.

He who is false to present duty breaks a thread in the loom, and he will find a flaw when he has long forgotten the cause.—*Anon*.



**TWENTY-FOUR REASONS**

Grant Chambers

**Twelve Reasons Why Some Folks Do Not Tithe Their Income**

1. Because they are not vitally concerned about the welfare of Christ's Kingdom.
2. Because they have never understood that the law of the tithe is binding upon us in this age.
3. Because they feel that it would be a great sacrifice that the religion of Jesus is hardly worth sacrificing for.
4. Because they do not take the *great commission of our Lord* (Matt. 28:18-20:) seriously and fail to realize that they will be held responsible for what they might have done.
5. Because they do not know that God promises temporal prosperity to the one who tithes, and so fear that they would be impoverished by it.
6. Because their hearts are filled with unbelief and they have not the courage to take God at His word.
7. Because they fail to recognize God as the owner of all things and themselves as merely His stewards.
8. Because they fail to realize that not to tithe is to rob God (Mal. 3:10), and makes them as guilty in His sight as though they had robbed their neighbor or embezzled the funds of a bank.
9. Because they think they will have more if they do not tithe than if they do, and with them policy takes precedence over principle.
10. Because they fail to realize that one cannot fight against God and win, and that God has a thousand ways of punishing disobedience.
11. Because their chief concern is for themselves and the lost and hopeless condition of the unsaved causes them no grief.
12. Because they feel that a Christian should not be required to do as much, under grace, as the Jew was required to do under law.

**Twelve Reasons Why We Should Tithe Our Income**

1. Because God commands it. Mal. 3:10.
2. Because it is a debt we owe to God (Lev. 27:30-34) and we cannot be honest without paying our debts.
3. Because it is the one and only God-given plan for financing the work of Christ's Kingdom.
4. Because with the present plans and methods the world cannot be evangelized in the next million years.
5. Because under this Bible-plan, every need of the Kingdom could be met and the world evangelized in the next generation.
6. Because the one who religiously tithes his income will have increased temporal prosperity. Mal. 3:10-12. Prov. 3:9-10.
7. Because the one who religiously tithes his income will be taking God into partnership in his business affairs.
8. Because the one who religiously tithes his income will experience marked development in spiritual life and power.

9. Because the one who religiously tithes his income will not be open to the charge that religion with him is a mere sham.

10. Because it is a part of God's great Moral Law and could no more be fulfilled in Christ, nor abrogated in this age, than the law concerning theft, murder or adultery.

11. Because Christ recognized it as binding and in full force, practiced it Himself and commanded the keeping of it. Matt. 23:23.

12. Because this plan will lift the Churches out of their place of mendiancy and weakness and give them their rightful place in the community as institutions of divine power and influence.

Parsons, Kans.

16

**THE USUAL METHOD OF RAISING MONEY FOR THE CHURCH IS WRONG**

Justin Prescott

1 Because—It robs God of His Tithe, which before now could easily have carried the gospel to every creature.

2 Because—It absorbs the largest percentage of the vitality of the church in soliciting and collecting money.

3 Because—It is a reflection upon Christ and His promises, for the Church, His "bride," to be found legging.

4 Because—It undermines consecration, by giving us no definite law as to our stewardship of God's bounties entrusted to us.

5 Because—It questions the conversion and consecration of Christians who seem un-Christ-like in their system of giving.

Because—It denies God a Father's privilege of paying all the expenses of Christ's Kingdom Himself, from His Own Tithe fund.

7 Because—It reduces many of Christ's Kingly Ambassadors to actual want, and makes them subjective to the will of man.

8 Because—It is unfaithful in the unrighteous mammon, so that God cannot commit to our trust, the true riches.

9 Because—It gives license to covetousness by giving equal fellowship to the rich man's dime and the poor man's dollar.

10 Because—It appeals to Pride, Sentiment, Reason, Love and Rewards, rather than to obedience in Stewardship.

11 Because—It is a type of anarchy which teaches that we owe something to God in general, and nothing in particular.

12 Because—It assumes that what we owe to God financially, can be made right by little gifts, instead of actual payment.

13 Because—It discourages Prayer, for want of such Faith as is produced by those acts of Special Providence, common to the Tither.

14 Because—It takes away most of the joy of giving, and loses to us the special blessing of God upon our business.



15 Because—It dishonors the Holy Spirit by the necessity of giving more thought to finance than to the saving of souls.

16 Because—It tempts us into un-Christian schemes and tactics to make money for the church, after robbing God of His Tithe.

17 Because—It causes the backsliding of weak converts, who feel incapable of any Christian work except Tithing for Jesus.

18 Because—It closes the heart to the multiplied appeals for Gospel funds, for fear we will pauperize ourselves.

19 Because—It is untrue to the name of "free will offerings," being the result of pressure and persuasion.

20 Because—It helps Satan to humiliate the church in the eyes of the whole business world for her poverty and her childish financial system.

*Waterloo, Iowa.*

†

#### A TITHER'S TESTIMONY

**T**HE Christian Endeavor meeting for October 20, tithers are invited to give their testimony. This, perhaps, is reason enough for giving mine.

I have been a tither for more than thirty years, and would humbly testify to the blessedness of this service to my Lord.

I came to adopt the tithe plan soon after entering the active work of the ministry. In my earlier Christian life, as a boy I had but little to give and no plan of giving, and received no instructions as to the duty of giving. In my first attempts at arriving at a definite plan I laid aside a certain amount each week, being influenced by the New Testament suggestion to lay by in store on the first of the week. Upon reflection I realized that a young woman of my congregation, who earned but little but who was faithful to her Lord, was giving more proportionately than I was. Further investigation led me to not only lay by on the first of the week, but to recognize a *proportion* in giving, and I became a tither.

My income at that time was about eight dollars a week. I had recently been married and was establishing a home. Enough demands there were to use up all of my income, but I believe that the tithing principle was scriptural, and I ventured on the plan.

In the first week came on an incident that may seem trivial, but it was a token of the manner in which my Father could make nine-tenths go as far as ten-tenths. One of my appointments was several miles away on the line of the railroad, and a ten-cent fare was required to take me to it. Something required me to go to the village the week I laid by my first tithe, and as I started for the train a doctor came by and said he was going to Birmingham, and asked me to ride with him. I was saved the ten-cent fare, and I recognized the incident as exemplifying the familiar teaching concerning the profitableness of tithing.

I have never made money by tithing, as far as I know. I did not adopt the principle of the tithe for that purpose. I have not had the making of money

as an object in life. If I had, and was convinced that I was called to the duty of making money, believing as I do now, I would not hesitate to incorporate in my life plan the practice of paying the tithe. It is a recognition of partnership with God that the money-maker should recognize as well as the preacher, or any one else who succeeds in fulfilling his mission in the world and desires to keep on right terms with God.

I have had to give more than the tenth of my income at times, and it was possible to do so because of the degree of prosperity that attended me. There have been periods when my situation was such that a question as to my duty might have arisen had I not fixed upon the tithe principle, and I have found that, however great the distress, I have never been enabled to pay over at least a tenth of my income.

Without the inclination or ability or opportunity to make money, and having my income from easily ascertained sources, I have had no difficulty determining the tithe, and whenever questions arise concerning the proper amount, I have sought to be on the safe side by giving a little more.

I regard paying the tithe as a Christian duty, and in my religious experience it is an element of joy and satisfaction.—*The Watchword.*

†

#### THIRTEEN POINTS

1. Tithing was instituted in the beginning as one of God's first laws.

2. The sin of Cain was in failing to observe this law.

3. Heathen nations observed this law before the days of Abraham.

4. Abraham and Jacob tithed in recognition of this Primal law, and after the custom of the surrounding peoples.

5. Moses recognized the prior existence of this law when he said, "A tithe IS the Lord's."

6. Jesus both kept this law and commanded its observance.

7. The Apostolic Church practiced tithing.

8. Tithing was the custom of the Church for several hundred years after its beginning.

9. Tithing brings rich blessings to both the individual and the Church that faithfully practices it.

10. Tithing is the only method that God ever proposed to provide for the support of worship and for the extension of His Kingdom.

11. Tithing is binding upon each individual Christian today and should be stressed in all our congregations.

12. While a tenth is the minimum of what we may distribute from our gross earnings, yet in recognition of our Stewardship, we should hold all we possess subject to His will.

13. No matter how badly the Church may need money, yet the spiritual results from the practice of tithing, and especially from recognizing our Stewardship, are of far greater importance.

J. B. HOLMES.

*Fort Worth, Texas*



# OUR MONTHLY SERMON

—o—

## TITHING

Bishop H. C. Morrison

"I give tithes of all that I possess." Luke 18-12.

This was the devout boast of a self-righteous Jew. He had complacency in the thought that he gave a tenth of what he had to the Lord. He tithed his "mint, anise, and cummin;" but these fragrant herbs were not the products of self-denial. They were not produced by subsoiling the soul. They were a spontaneous growth; cost little, were worth little; and yet were about as cheap witnesses as could be found to a Pharisee's devotion.

There remains to this day, somewhat of that green-herb godliness, or vegetable Christianity. Many are more ready to give outward things to God than things of the heart. They had rather cultivate a mint garden for the Lord, than cultivate their souls for him. Working at the soul is hard work; and the majority of people do not work at their souls much. They study outward things; their surroundings, personal interests, and their financial prospects; but fail to study themselves. May we have a period of introversive thought at this hour; and look for a time upon the inner self; and see if we can say, with this Pharisee, "I give tithes of all that I possess."

*What Are Our Real Possessions?*—To find these, we must leave the mint-gardens and the outer world. The things that are seen are temporal, evanescent, unreal. Bayard Taylor said when in the Mammoth Cave, "I have been twelve hours underground and have gained an age in a strange and hitherto unknown world."

Let us, by the light of the Holy Spirit, who is our guide, leave the outer world and come for a time into the invisible soul-world. The outer world is only its attendant for a time. Now, with eyes closed, we are lost for the time to the visible. We are in the realm of the soul.

How vast! How wonderful! How strange! No Mammoth Cave can equal it in magnitude, and strangeness. Here are mental and moral powers—like mighty engines—hid away, but destined to work on forever. Nothing here that will ever perish. Eternity is deep branded on all. These ponderous powers we feel with the consciousness-like Samson felt the massive pillars. We see them with our spirit-eyes, like Paul saw things in heaven. Thank God for the touch of something solid! Something imperishable! Seventy years have we staggered among the things that perish; but all is solid here! Oh, how we love to touch that which is to endure forever! It is as if we were getting out of the shadows and nearer to God! Brushing the dew from the bushes along the banks of immortality!

*Here is God's Domain.*—"The kingdom of God is within you." On these interior soul-powers, covered as

they are with the mildew and corrosion of sin, God has written his name and stamped his image. And it is from these he requires his revenue. The mint, and the money, the material things, are secondary. It is from out interior soul he demands his dues.

Are we giving tithes to him from this inner field? This territory which is unaffected by drought, or flood? This inner land which his eye alone surveys? This soul-soil which alone can produce the things that meets God's demands.

*The Power of Thought.*—No power less than divine, can equal it. The sun is the strongest object in nature. He rules the heavens, and lights the by-paths that girdle the planets; he has no power like the power of thought. Electric fire flows through earth, ocean, and air; and the flash of its angry eye is instant death; but it has not the power of thought. Growth is a power almost akin to omnipotence. It drives the roots of the mountain cedar down through the fissures of the rock, until the granite mass is loosed and hurled from its home of the ages; and yet it has no power to equal the power of thought.

Thought is so mighty as to handle all these forces. Thought made the glass that gathers the sunbeams into flame, and the harness which the electric currents wear. Thought makes men what they are. Men grow up out of their own thoughts. "As a man thinketh in his heart, so is he." The nations of men stand up as the product and incarnation of their own thoughts.

*Here The Place to Begin Tithing.*—Your thought is your best power save the heart-powers. It is one of the best gifts that you can give to your fellow-man. Better than gold, or silver, or the fat of rams. God had rather have your thought than whole farms of mint, and anise.

Are we giving Him His tenth from this indestructible thought-factory? The thought-loom is never still, and never runs down. When the body sleeps, we still think in dreams. Has God one-tenth of our thought, or one-tenth of our dreams? Do we give Him day-thought sufficient to produce a dream of Him at night? It is a poor devotion that doesn't give thought enough to make a dream at night. Do you ever dream of God and His goodness? The ancient worthies met Him in their dreams; and the truly devout soul is apt to have its Beulah visions, and its "songs in the night."

Our farms, factories, and stores, may show a fair revenue to God, and to the poor, in the final judgment; but how will our thought show? The thought factory which ever ran at God's expense, throwing off bolt and bale of imperishable thought, to be unrolled at the final day. The power that made your home beautiful, and aesthetic; added constantly to your estate; and put your children in the way of success in life. How will those thought products show in the judgment hour? They will not, they cannot die. Then if we are to meet our thought there, may God help us to make them pure thoughts; and save us from meeting an army of thoughts to bring the blush of shame before an assembled world!



Let us be as glad to meet our thoughts, as to meet our loved ones, who wait our coming. "Cleanse thou the thoughts of our hearts by the inspiration of thy spirit."

*The Power of Memory.*—The thinking power is not confined to the present; we may throw the thought-rays backward and light up the past, and see it all as we saw it at first. We are so made that what we see, hear, or feel, we can see, hear, and feel forever. We may get away from a danger, or horror; but we cannot get away from the memory of it; you carry that forever. Every grief that you ever felt, you can feel now. Every beautiful landscape that you have ever seen, you can see now. The sweet voices of childhood may be hushed in death; but they have not died out of your mind; you hear them still.

What vast range life has. Living in every moment that we have passed, and each added moment making life broader. Blessed be memory! It is God's own recipe for preserving the past in all its sweetness and purity.

It is the legacy of old age. When years and toil have made us tired, we sit down then in the shadowy quiet of life's evening, and live over again the sunny scenes, and happy days, of the past. How natural it is, as we grow old, to turn and live again in the past. And sometimes it is like an old tune, that you loved in the long ago; you say "its notes are sweeter than the songs they sing now." So the memories of age are often richer than the experiences of the present.

Do we give God His tenth of our memories? In living over the old scenes do we dwell on the association we have had with Him? Do we think of the day, and the joy, when we gave our heart to Him? And again, when the sea of sorrow got beyond our depth, and just as we were being overwhelmed, a hand unseen lifted us above the waves? And again, in some season of special grace, when you dwelt along the Beluah borders, floating by day in a sea of love, and having "songs in the night-time;" and when you hardly knew whether you were "in the body or out of it." Do we give to God his tenth of those reviews?

How we love to sit down with an old friend and talk over the past. Is it not still better to talk over old times with God? Do all His past blessings mean nothing to us now? Are they to be forgotten forever? Jacob had a blessing by the brook; and it is on record, and we hear of it now. Paul met with God on the Damascus road and never forgot it; but told it to rulers and kings, and held it as a tower of strength in all after-life. If Christian people would spend some time recalling past blessings—go back and sit down a while with God—and live over, in memory, the pentecostal seasons of the past; there would be a rekindling of the old life, and fire, in the church. God will meet us for such conference, talk over the past with us, and make the review sweeter than the experience at first. Let us give Him the tenth of our memories; and as we walk through the past let us "walk with God."

*The Power of Imagination.*—This is the thought power turned toward the future. It is the "Imago," the image making power—the painter in the soul. Everything in memory is second-hand. We have seen it before. Everything in imagination is new and novel.

God is to have His part from this wonderful power. In every plan, conception, or calculation for the future, He is to be the prime factor. If we plan for gain; it should be settled that the proceeds shall honor God, and bless humanity. In rearing and educating our children, it should be the aim to make them helpful to their grace. God should be first in every interest or undertaking. Paint no picture; draw no plan for the future, without a view to God's honor. "Whatsoever you do, in word or deed, do all to the glory of God."

This opens the way for God's blessings. Some men never carry their business to God. Never consult or consider His honor in their plans. And yet He is the great Sun, whose light colors all with which we have to do. The natural sunlight falls, of itself, upon every uncovered face and unfolded flower. The waking daisies, have but to open their eyes to meet the kisses of the sun. The soul has but to uncover its face, and keep the life uncovered and open toward God; and it is filled with all his fullness. And this we may do by putting Him first in all our aims and plans.

*The Moral Powers.*—Here in the deeper nature lie the richer things. Here are the affections, sensibility, conscience, and the will. Here is where God is to gather His main revenue. Here is where the things grow which honor and please God. Even the mint-gardens here have imperishable fragrance.

Trust and love grow here. The one positive, the other negative. Trust is the little child, with arms folded and asleep upon its mother's bosom. Love is the little one, wide awake, with arms clasped about her neck. Trust rests upon the bosom of God, while love clings to him with undying grasp. We honor a man when we trust him fully; and the soul honors God when it surrenders all to him. When it comes with its interests, its destiny, its all; and nestling in the divine arms and says, "Oh God! I know not whither I am going; but I know thee, and that is enough! Let some poor sin-tossed soul trust Him in that way today, and there will be 'joy among the angels.'"

*The Love Power.*—This is the great unknown and immeasurable force, which inheres in God's nature; and by its mighty dynamic power is ever moving God himself. It moved him toward us in our state of ruin. He was so moved by love that "He gave His only Son for our redemption." It was this love that moved him to create our race. His mighty fatherly affection called for children in his own likeness; hence he made man like himself. And the blessings that crown and crowd us daily are but the outflow, and overflow, of his love.

And it is this love "shed abroad in our hearts" that moves us toward God. This is the divine dynamo within, that moves us heavenward, and causes us to honor



God by trying to think, in some sense, as he thinks, and love as he loves, and do as he does.

Love is a divine electricity. It is too subtle to be understood. We know it by its thrill. It is a Horeb flame, which burns but does not consume. It is this love-fire in the heart of your little child that gives you joy. God put that fire in the little soul when he made it; and its flame has warmed your heart in many a desolate hour. You see the light in the little eyes, and feel the impulse in the pressure of the little arms about your neck. Your whole nature goes out to it, and you almost worship it. "Call not that man wretched who has a child to love." This love-power is the power of your child to make you happy.

The same is true of God's child. I say it reverently; we have the power to make glad the heart of our heavenly Father. He is no unfeeling force; but he is a God in moral sensibility. He is "our Father," with all a father's feeling; and he longs for our love. This is all he asks; all that his great heart desires. "Love me with all thy heart, soul, mind, and strength." This is all he wants. Shall we prostitute this love power, turning its flame downward and spend its force on things that perish? Shall we rob God of all that he asks of us? Shall we waste this only power that can bring joy to the heart of our Father in heaven, by turning it down upon the dirt, and rubbish, of this world? Nay! Nay! "I will render unto God the things that are his."

We have seen that our real possessions are within; composed of the powers that shall never perish. Can we survey these powers; the powers of thought, imagination, and the moral powers of love, and trust; and then placing the hand upon the heart, and looking up to God, can we say, with this Pharisee, "I give tithes of all that I possess?" God make us able to do this!  
*Leesburg, Fla.*

10

#### "SUCCESS AND HOW THEY MADE IT"

Free to Ministers

In this pamphlet, which also includes selections from "A Tithing Autobiography," twelve ministers give their methods and results in inaugurating the tithing system in their churches. The different methods are especially suggestive.

With each pamphlet will be sent a sample copy of "How to Tithe and Why," which we are offering to ministers free, postage paid, for circulation, one to every family in their congregations. Please mention THE TITHER, also your denomination.

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How soon a smile of God can change the world!—  
*Robert Browning.*

10

One example is worth a thousand arguments.—*William E. Gladstone.*

10

It exalteth a man from earthly things to love those that are heavenly.—*Thomas a Kempis.*

## The Victory of Mary Christopher

Harvey Reeves Calkins

(Continued from the September Number)

### Part II—The Challenge

"Prove me now herewith, saith the Lord of hosts."

#### CHAPTER 1

##### Trinity Church Prayer Meeting

It was three weeks after the meeting of "The Veranda Bible Club," as Mrs. Christopher had named it, that Mr. Randolph met her coming out of the cottage of the Widow Sands.

"Do you know the meaning of your name, Mrs. Christopher?" he asked, stopping her abruptly.

"Why, what a question!" with a merry laugh. "It's a plain, home-spun name. The only reason I like it is because John gave it to me. What does it mean?"

"It is not so home-spun as you imagine. On the contrary, it is beautifully classic. It is a Greek derivative, and means 'the Christ-bearer,' and, my sister, from what I have observed and heard during the past three weeks, I am satisfied the name is worthily borne."

The color deepened in Mrs. Christopher's cheeks. "O, Mr. Randolph, do you think that could ever be really spoken of me? I have been so happy since that Monday at Amy Roberts's. We had a 'family talk' that same night, and John and I began the first of this month to lay aside our tenth. After this resolution was once formed I was astonished to see how easily all our other plans worked into it."

"How has Elsie taken it?"

A shade of anxiety crossed the mother's face. "I cannot tell yet," she answered. "She was with us, of course, that first Monday night when we talked it over at home. We had about decided to get Elsie a piano on her nineteenth birthday, which is this month. You know we could pay for it on the 'installment plan.' We had not actually promised it, but we had talked about it freely. That was really my one struggle, for we cannot pay our tenth and buy the piano also. Of course, Elsie understands it; she says she doesn't mind it very much, but I know she is deeply disappointed. She is doing so well in her music. Mr. Locke tells me she has unusual talent, not only in her playing, but he said her voice was full of promise, and he is determined she shall go to the London Conservatory. He even speaks of a course abroad, but that seems too shadowy and far away for actual thought. It has been my earnest desire to give her a thorough course in music, and the piano was part of the plan. But she must do the best she can with her practice hours at the college. Really, she is doing so well that I am entirely content, only I don't want the dear girl to be disappointed. When she came home from the Young People's Meeting last evening I saw she had been crying, but she went to her room without saying anything. You see, Mr. Randolph, Elsie must have the victory as well as her mother," and Mrs. Christopher looked anxiously into her pastor's face.



"Last night was a consecration meeting," said Randolph, "and I thought Elsie seemed specially blessed. Cyril McDermott led the meeting, and spoke with unusual earnestness. The subject was 'What have I given up for Jesus?' I assure you the testimonies showed that our young people know more of the spirit of sacrifice than we are accustomed to think. Elsie did not speak, but after the closing prayer we sang 'Where He leads me I will follow,' and I saw in her eyes something more than the traces of tears. I believe, my sister, that Elsie is beginning to understand the deep meaning of Christian consecration. You may be sure God will honor your own obedience, and Elsie will find something infinitely more precious to her than the best piano money can buy."

"O, if she could have that, I would willingly give up everything else, yes, music and everything," said Mrs. Christopher, with happy tears in her eyes.

"A yielded will is all that God asks; He will do the rest. 'Delight thyself also in the Lord, and He shall give thee the desires of thine heart.' Elsie is in good hands. Good-by. Don't forget the Wednesday meeting."

"Not much danger of that!" replied Mrs. Christopher, laughing. "Haven't I been out all day reminding everybody?" and she hurried away with a light heart.

\* \* \* \* \*

The first Wednesday prayer meeting in October was an eventful one in the history of Trinity Church. The following notice on the Church bulletin had been the source of no little discussion:

#### Tither's League

Believing it to be the clear teaching of Scripture that God commands his people to return unto him at least one-tenth of their income for the maintenance of his Church and the increase of his kingdom among men, we deem it fitting and wise that Trinity Church should recognize the Divine Commandment as the practical basis of its financial administration. All members, therefore, who receive this as the teaching of the Word of God, and who are ready to bring their "tithes into the storehouse," are requested to meet at the close of the prayer meeting on the first Wednesday in October for the purpose of forming a Tither's League.

By order of the Official Board,

FRANK STRONG, Sec'y.

September 24, 190—

As John Randolph left the parsonage on that eventful Wednesday evening, he said to his wife, "I fear we shall have a slim meeting tonight. Scarcely any one has mentioned the matter to me for the last week." The fact is, Randolph was himself passing through temptation. He knew that much speech and deep thought do not always walk together, and yet he had suffered, as many other pastors have suffered, for the lack of kindly words of appreciation and encouragement. As he entered the vestry of the church, he experienced a revulsion of feeling as exhilarating as an electric shock. Not since the beginning of his present pastorate had he seen the room so filled on a prayer meeting night. He leaned his head against the desk for

a moment of silent prayer before opening the service, and his spirit sang with the psalmist, "Thou preventest him with the blessings of goodness."

As he announced the first hymn his eyes quickly took in the congregation. Trinity Church was famed for its large and interesting prayer meetings, but this night Randolph was overjoyed to see some who were seldom there, strong men of business, little given to the expression of religious experience, but of undoubted Christian character. Among these were the merchant William Sprague, Percival Hanley, editor of the *Uplook*, and Harrison Crossley, counsel for the Southern Railway. Nearly a dozen of the earnest young men of the Church were present, headed by Cyril McDermott, president of the Young People's Society. It was evident a few in the congregation were there from curiosity, but the far greater number had come from a week of thoughtful fellowship with Christ.

Randolph announced:

"Of Him who did salvation bring,  
I could forever think and sing."

As the words of the sweet, medieval hymn swelled from the hearts of the congregation, the atmosphere grew vital with the presence of Him who faileth not to meet with two or three. It was a meeting that grips hold. The prayers were short, but crowded with desire. Randolph read the song of Moses and of Miriam. There was no need of comment. Brother Saintly was sure he could hear the timbrels and the shouting. Harrison Crossley felt again the movings of his early years and made public confession that the brooks had lately been running dry. Mary Christopher spoke in a low voice of the new blessing that had come into her life, and Elsie's brown eyes were soft with unspoken love. Farmer Shapleigh, who always came out strong at camp meetings, was of opinion that a revival was near, and, with enjoyment, raised the stanza:

"Were the whole realm of nature mine,  
That were a present far too small."

The congregation joined with heartfelt fervor, and, as the last words died away, Roger Greene, treasurer of the Church, whose spiritual name was "Faithful," arose and said:

"Brethren, there's small chance of any of us owning 'the whole realm of nature,' and so, I suppose, it is safe enough for us to sing of what we would do in case we were able to realize on that bit of poetic collateral. I have no question that God is glorified by our songs, and, by the same token, I am sure He expects us to make our cash settlement on that basis. The only part of 'Nature's realm' that I have any right to administer is eighty acres of rather fair pasture land, three horses, and thirty head of good milch cows. It is rather a small parcel to put up alongside 'the whole realm of nature,' but, by God's help"—and Roger Greene's voice grew vibrant—"from now on, the cash book and ledger of the 'Brookside Dairy' will show that I mean every word of that hymn."



As the treasurer resumed his seat, Brother Shapleigh, (who owned three hundred and twenty acres of rich farm land and two town houses) crossed and uncrossed his legs with an uneasy movement, and looked at his watch. But the hearty "Amen" from a dozen lips showed that there was cordial response to the treasurer's sentiment.

One or two short prayers followed, filled with rejoicing and praise. As the pastor announced the closing hymn he reminded the members of the special meeting that was to follow. "Remember," he said, "no pressure must be placed upon a single person. Such action as is contemplated must be the result of thorough conviction and deliberate judgment."

Very few of the members left the church. Brother Shapleigh whispered to Mrs. Christopher that he must hurry home, as he had forgotten to lock the garden gate and he was "afraid the cow might get into the cabbages." In the entry he was overheard to remark to Miss Midgeon, the milliner, that he "enjoyed religion as much as any man," but there was "no sense in carrying things too far," with which Miss Midgeon entirely agreed.

"A tenth indeed!" she said, fastening her glove with a vicious jerk. "I think Mr. Randolph is perfectly morbid on the subject. Of course, I do not keep an account of how much I give; I'm not such a Pharisee as that; but I'm sure it is much more than a tenth. Indeed I should not be surprised if I gave almost a twentieth!" and Miss Midgeon, whose head was made for feathers and not fractions flounced through the doorway.

Brother Shapleigh, with his mind in a confused jumble, went home to bed. But Miss Midgeon's fractions and Roger Greene's testimony got strangely mixed, for poor Brother Shapleigh had not been blessed at the prayer meeting. He dreamed that he was at a camp meeting where ten cows ate the twentieth part of a straw bonnet, and the preacher said "the whole realm of nature" had broken into his cabbages.

(To be continued)

(Reprinted with the consent of the author and publisher. This book is published in cloth binding, and may be obtained from the Methodist Book Concern, 150—Fifth Ave., New York City, upon receipt of 30 cents).

### YOUR OWN EPITAPH

(From Dr. Charles M. Sheldon's Church Calendar)

If you had to write your own epitaph, and the tombstone were big enough, could you truthfully put all this on it?

(1). Here lies the body of one whose daily life was a sermon, and whose conversation left no bitterness.

(2). This was a soul that had many faults, but he was always trying to correct them.

(3). His friends outnumbered his enemies, and all his enemies were caused by his honest convictions.

(4). Little children came to him without asking, and old people asked him to come again.

(5). He lost money, but never lost his faith; and having once found the pearl of great price, he never sold it for something more showy.

(6). He shared generously of everything except his troubles, and smiled just before he turned a corner.

(7). The men who worked for him cried when he died, and those he worked for closed up the office and walked the team back from the grave.

(8). He was kind without being condescending, and poor people never thought of his income.

(9). He knew how to pray, and loved religion, and was not afraid nor ashamed to talk about God to the boy in the office elevator.

(10). People loved to see him coming along the street, and when he was absent from church they knew he was sick or out of town.

(11). Those in need were not afraid to borrow money of him, and the rich often sent him money to give to others.

(12). He enjoyed life so much, and lived it so well that no one thinks of him as dead, and he lives in very many other people, who imitate his virtues and follow his example.

*After all, why not write your own epitaph? You make it, anyway.*

—: o :—

Victories that are easy are cheap. Those only are worth having that come after hard fighting.—*Beecher*.

Trust in Christ brings us within the charmed circle of victory.—*Samuel Parkes Cadman*.

The more closely the tie is drawn between ourselves and our Master, the more, like Him, we shall be seen to go about doing good.—*Knox Little*.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly and all lower achievements vain.—*Henry Drummond*.

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

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C. B. RIDDLE, Editor



# The Tither

## Thanksgiving Season

### Twelve Persons Excused from Supporting Foreign Missions\*

1. The back-number person who does not desire to keep up with the times.

2. The narrow-gauge person who is content to be provincial.

3. The unambitious person who aspires after limited culture and limited equipment for his work.

4. The indolent person who prefers to fritter away his leisure.

5. The busy person who puts less important things before Christ's kingdom.

6. The easy-going person who does not value his religion very highly.

7. The selfish person whose social conscience is numb and who does not want to be aroused.

8. The luxury-loving person who prefers to live on the lower levels and does not care to enrich his religious life.

9. The prejudiced person who "does not believe in foreign missions," and who is unwilling to take expert testimony on the subject.

10. The unthinking person who does not like to face the issues involved in studying world missions.

11. The unreasonable person who is himself a product of missions, but who forgets that the missionaries carried the gospel from Rome to England.

12. The disloyal person who prays, "Thy kingdom come," but withholds his time, his money, and himself from helping to carry out the last command of Jesus.

\*Adapted from leaflet issued by Student Volunteer Movement.

BURLINGTON, NORTH CAROLINA

Vol. I.

NOVEMBER, 1918

Number 6.



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# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO  
TITHING AND CHRISTIAN STEWARDSHIP

C. B. RIDDLE, Editor

Burlington, N. C.

Volume 1

Number 6

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## EDITORIAL

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### PROPER METHODS OF DISTRIBUTING THE TITHE

**T**HE church today is the only organization that corresponds to the "store-house." If there is any need whatever for the tithing system today, there is need for urging Christian people to pay the tithe through the regular church channels. It is urged here that tithers pay their tithe into the church treasury and then let the church, feeling its new power, plan to have a larger part in the real program of our Lord. There may be other good methods, but four have been successfully worked:

#### *White Unmarked Envelopes*

The tithe is put into these envelopes weekly or monthly or dropped into the contribution box. No one knows to whom the envelopes belong, not even the church treasurer. When a member agrees to tithe and takes a package of envelopes his name is removed from the treasurer's records, and he is not called upon for further subscriptions. When the monthly treasurer's report is given, two reports are made, one the amount received from regular subscriptions, the other the amount received from tithers. The chief argument for this plan is that it maintains privacy in regard to a man's income.

*Envelopes with a number on the corner,* corresponding to a number on the treasurer's record. This plan gives each tither credit on the books and still maintains privacy. One church following this plan divides the tithe as follows: 5 per cent for local poor in and out of the church; 95 per cent between current expense budget and missionary budget—47½ per cent to each.

*One-half of the tithe or some fixed proportion* pledged to current expenses, the rest to be distributed by the tither among the various missionary and benevolent agencies. This puts the responsibility upon the tither of studying the work of the various Boards that he may intelligently give for their advancement.

*The tithers pay about 90 per cent of their tithe* through the regular channels, current expenses, missions and building fund, if there is one. They keep out about 10 per cent for Sunday school, Christian Endeavor or other regular calls.

#### *Conclusion.*

The proper method, therefore, is to set apart each

week or month one-tenth of the income, in actual money, as God's tithe. Then pay God's money through His church and its various organizations. Every man who does this knows without question that he is a tither. This brings a great satisfaction to the tither himself. It will bring glory and honor to our Lord, and help to extend His Kingdom throughout the world.

B. W.

### A NOTE THAT EXPLAINS

THE TITHER reaches you late this month. It had to because the printers could not avoid it. Labor shortage, sickness, and things too numerous to mention made it impossible to get the type set until late. Only eight ages! That is right, but we had to divide the time that the printers could give so that our neighbors could be accommodated. The lateness and the shortage in pages we charge to conditions beyond our control. Bear with us and we will do better next time, or at least we will try.

### NOTES

Giving has to be cultivated. You cannot usher a man into the habit of giving, and the full joy of it, in a moment.

He that does not trust at least one-tenth to the Lord does not trust his Lord in all the promises.

There is a joy that comes to the man who tithes his income that comes to no one else.

Our position is to give *at least* one-tenth and as much more as possible.

Giving cultivates the soul. Oh, the many who never know the joy!

*Paying and praying* are very much alike. So often we pray for things and then not pay that they may come.

Cake parties, soup festivals, and oyster stews will not be welcome in a church where the members tithe.

Liberty Loans to support the army, cake raffles to support the Kingdom. What a shame!



## WHY I AM A STEWARD

(Continued from October Number)



NDER the Mosaic law minute directions were given as to how they were to tithe. In Deut. 14:22 we find the command, "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year." In Numbers 18:25, 26: "And the Lord spoke unto Moses saying, Thus speak unto the Levites, and say unto them when ye take of the children of Israel the tithe which I have given you, for your inheritance, then ye shall offer up an heave offering of it, even a tenth part of the tithe." Reading further we find in verse 28 that, "the heave offering shall be given to Aaron the priest."

In Deut. 14:27 we find the command, "And the Levite that is within thy gates thou shalt not forsake him, for he hath no part or inheritance with thee."

That the poor might glean, the Jews were commanded to leave the corners of their grain fields, and not to gather all the grapes from their vine yards, that the poor might glean, and gather them. In Deut. 16:10 the feast of weeks is commanded, "And thou shall keep the feast of weeks unto the Lord thy God, with a tribute of a free-will offering of of thine hand, which thou shalt give unto the Lord thy God as the Lord thy God hath blessed thee."

Of Jewish feasts as instituted by Moses I mention the New Moon, The Passover and Pentecost, also called feast of weeks, and the feast of Purim. This feast was instituted to commemorate the deliverance of the Jews from the plot of Haman, also the feast of Tabernacles, and the feast of Trumpets.

In Exodus 13:13 last clause of the verse is the command, "And all the first born of man, among thy children thou shalt redeem." All these were supported by tithes and when the Mosaic dispensation ended at that time all tithes ordained by Moses for the support of the temple service ceased to be binding under the Gospel dispensation.

But the tithe referred to in Lev. 17:30 Moses speaks of it as a tithe already in force, and entirely separate from the ceremonial tithes. He merely referred to it as an established fact, "It is holy unto the Lord." Abraham paid tithes to Melchizedek high priest, and king of salem. Like the institution of the Sabbath it was of a very ancient origin. While not of Jewish origin it was added to the ceremonial tithes for the support of the Levites. This tithe is still "holy unto the Lord;" and under the New Testament it is just as definitely set apart for the support of God's servants who preach the gospel, that they may like the Levites, devote their whole time to God's service. God's plan is to take the tenth we owe him, and with it, to provide for the needs of the servants, he sends forth. They are not beggars dependent on our charity, or free-will offering; and when we fail to pay our tithe, we not only rob God, but defraud His servants for whom the money was intended. It is no longer a theory but a well attested fact that the paying of an honest tithe in the spirit of willing obedience, tends to spiritual, and temporal, prosperity. I care not how poor a man the tither

may be, it will be proven to them from a spiritual, and temporal stand point that it pays not to rob God.

The one-tenth if all paid into the Lord's treasury, would furnish abundant means to carry on God's work in his way. But there are millions of dollars that belong to God, that are in the unconsecrated pocket books of unconsecrated church members. Obedience to God's command will remove obstacles from the Lord's highway as nothing else can, and will result in a fresh impulse of spiritual power that will insure success.

This power God stands ready to give as soon as his conditions are accepted and it will not be given otherwise.

A church may imagine they are doing "fairly well," when they have paid the Lord half of His lawful tithe, but God looks at it from a different stand point. He says *all* and that with him means *all*. "Bring ye *all* the tithes into the storehouse that there may be meat in my house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." When this verse is quoted the blue pencil of omission often leaves out "that there may be meat in my house," it sound complete without it, and the thought that God's house is in a destitute condition make it seem very real, that we are robbing God; it makes a more pleasant reading verse to leave it out; for while we may not do it we know that as God's stewards it is our business to keep the larder in God's house well filled, and if we do not the same curse rests upon us that rested upon God's ancient people. What produces the wide spread lethargy that seems to pervade our churches? What is it that is proving such a hindrance to Christian progress? A soul blight rests upon our churches, and it is well to open our eyes to the fact that it will continue to rest there until such times as we accept God's challenge, and bring in all our tithes and offerings, then He will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it.

MRS. W. S. GOODELL.

Iowa City, Iowa.

16

## PRINCIPLES OF STEWARDSHIP

## Prayer

1. All power is given to Jesus Christ.
2. Jesus Christ invites His friends to ask anything in His name, and it shall be done.
3. Christian prayer is a stewardship of power, entrusted by Jesus to His friends.
4. This stewardship is acknowledged when the friendship of Jesus is accepted.
5. It is administered by asking intelligently according to the will of God.
6. It is made most effective by all full consecration, and by observing a thoughtful program of prayer, as one who would know what his Lord doeth.

## Personality

1. God is the supreme Person, is a world of persons, perfect in every attribute of His personality.



2. God invites every person to become a partaker of the divine nature.

3. Man has nothing which he did not receive; he is therefore a steward of every worthy element of personality by him possessed.

4. This stewardship is acknowledged by worship and the giving of thanks.

5. This stewardship becomes most effective by setting apart a definite time for worship, and by undertaking definite tasks of human helpfulness.

#### Possessions

1. God is the owner of all things, and therefore the landlord of the earth with a clear title to all property.

2. God invites men to subdue the earth and to possess it as tenants.

3. Man is a steward whom he holds and administers his possession as a sacred trust, according to the Scriptural laws of stewardship.

4. God's ownership should be acknowledged by tithemental.

5. God should be first and self secondary in the administration of our possessions.

JUSTIN PRESCOTT.

#### PRINCIPLES OF CHRISTIAN STEWARDSHIP

1. God is the owner of all things.

2. Man is a steward and must give account for all that is intrusted to him.

3. God's ownership and man's stewardship ought to be acknowledged by setting apart, as an act of worship, a "separated portion."

4. The Scriptures furnish authority for and indicate the tenth as that "separated portion."

5. The separated portion is to be systematically administered for the kingdom of God and the balance treated as no less a trust.—*Centenary of American Methodist Missions.*

#### WHAT CHRISTIANS OWE TO CHRIST

(Extracts from a sermon delivered in the Delaware Avenue Baptist Church of Buffalo, N. Y., by its Pastor, Rev. O. P. Gifford, D. D., setting forth with great clearness the duty of Christians to pay tithes.)

**W**HEN the tide comes in, bays and harbors, all openings in the shore, are filled by the ocean that sobs and surges and seeks to find a larger privilege, a wider expression. When truth comes in it floods the inlets of the soul, it seeks expression in a wider field; the soul is filled with truth as it sobs and surges for a larger expression, a wider privilege. The mind of Christ was flooded with a mighty thought, the thought of the Kingdom of God. That thought filled all his moods, his expression, his words, his thought; it surged and sobbed for a larger expression. But after his ascension his disciples saw something larger than the Kingdom of God—Christ is larger than his Kingdom. He said, "I am the Way, the Truth, and the Life." He is the Way into truth; he is the Life by which we live the truth we know. And so the disciples preached Christ. He preached the Kingdom of God; they preached him. Christ is of an incorruptible priesthood fashioned after the order of Melchisedec. Christ

is the High Priest of our confession, after the power of an endless life.

Back of the priesthood of Moses and Aaron was a greater man in Hebrew thought: Abraham was the friend of God, a man who walked by faith before the law was spoken. Abraham was the great man of Hebrew history. From him came the life of the nation, for in him all Hebrews claimed their father. Moses gave the law, but it was every Hebrew's boast that he was a child of Abraham. Their life came from Abraham, and Abraham was the friend of God. This man Abraham was a great man in Hebrew history. He met his master one day and paid tithes to him. What Melchisedec was to Abraham Christ is to us. The argument of the Epistle is that the father of the Jewish nation paid tithes to Melchisedec and we are to pay tithes to Christ, the High Priest of our confession, made after the power of an endless life. They paid tithes to men now dead; the Christian Church is to pay tithes to One, eternal, living: Jesus Christ.

Law recognizes a duty; law does not create duty. Duty is real, whether recognized by law or not. Law is to regulate relations; it does not make the relations, but it regulates relations that already exist. The power of law to regulate grew out of the nature of things; law simply recognizes the nature of things. "Thou shalt not commit adultery." Who supposes that law created the sin of adultery? The beginnings of sin are in men, not in law. The law of Sinai simply recognizes the fact; it did not create the fact. "Thou shalt not kill." That was not the first time murder began to be a sin. Be-er to the ground he became a murderer. "Thou shalt not steal." Did it become wrong to steal when the law was spoken? It was a wrong before as after. Unless we have a law to hold sacred property rights of society, civilization is not safe. So, all through the laws of Sinai.

The law did not create tithes; it recognized tithes. Now, for a man to say that he will not pay tithes because he is not under law simply means that as an American citizen you have the right to kill, to commit adultery, to bear false witness, to steal, because you are not under Hebrew law. Law, my brother, does not create facts; law recognizes facts. The laws that recognize eternal righteousness, in the relations of life, abide, because they recognize the nature of things. Right was before law; law recognizes the fact.

But you are not a Jew, therefore you are not going to pay tithes. Law did not create tithing; the Hebrew law never claimed that it created tithing as a duty; it recognized what it found. We walk by faith; Abraham walked by faith. Abraham paid tithes to Melchisedec, an eternal priest. We have an eternal Priest, therefore when a man gets the Holy Ghost, why should he pay tithes to the eternal Priest? He is not under law. Before law commanded tithes, tithing was wrought into the nature of things.

You read the pages of history, Arabian, Carthaginian, Greek, Roman, you find on the pages of every great historic nation the payment of tithes to the gods they worshiped; it was far more widespread than the law



setting apart one day in seven for rest.

The law of Judaism simply recognized the fact of tithes. Now Christ commended it; the law commanded it. What Christ commends is our command. He looked into the faces of the Pharisees and said: "Ye tithe mint and anise and cummin, but yet neglect righteousness and judgment. These ought ye to have done and not to have left the other undone." The Pharisees had no right to compromise with duty, to enforce one side and neglect the other. This ought ye to have done and not to have left the other undone. To leave a duty undone was wrong under law. Law recognizes tithing; Christ commended the principle. The principle of tithing is embodied in your eternal relations with the eternal, unseen God. We ought to worship God. Ye ought to pay your debts. Ye ought to be honest and righteous.

There were Greeks in the Church of Corinth; there were Jews in the Church in Corinth. They had been taught at their mothers' knees to pay tithes to the gods they worshiped. When rain falls it always seeks the channels waiting. Paul wrote his epistle to Jews and heathen, converts who had all first learned tithing, each of his mother. It was no new principle to him.

Brother, you are taught to take some things for granted. When you know the kind of family that has brought up a boy, you know what the boy will do under certain conditions. After you have taught a boy the alphabet he does not carry the book with him when he wants to read. The members of the Corinthian Church were heathen and Jews. Teaching opened the way for Paul, dividing along the line of the tenth. They had been accustomed to tithing for generations; *their whole religious relation centered around the tithe*. The law commanded an eternal principle. What the law commanded Christ commended.

So you as a Christian man are not under law? What is your idea of law? The Roman centurion said to Paul: "At a great cost obtained I this freedom." What was his freedom? The privilege of a Roman citizen to obey Roman law, not to disobey.

Paul said, "I was free born"—to obey Roman law, not to disobey. My brother, to obey literally, implicitly, is easier than to learn by great punishments, to break the law, to break the methods of serving God.

Put your business into God's hands. Your day-book is as divine as your prayer-book; your desk is as sacred as your home altar.

What is the trouble with the business of the United States? They have made a divorce between God and business.

An incident is told of a poor woman who had a small income. She owned a little house; for it she received ten shillings a week. Every Saturday night she placed the ten shillings side by side on the table. You know an English shilling is worth twenty-five cents. She took out the shiniest one of the lot; she lived on the nine. Her pastor said: "You are giving too much." She replied: "The dear Lord can make a penny do for two when I pay what I owe him." I would rather live on nine shillings with God than on one hundred

dollars without him.

Some of you say, that is bribing God to get prosperity that way. Honest men do not bribe; it is a rogue who bribes. Honest judges can not be bribed. The Judge of all the earth will do right. The tithe is not a bribe. The tithe is paying an honest debt.

How can we reach up and get eternal life and bring it down to meet our need? Pray? Yes.

Search the Scriptures? Yes.

Is that bribing God?

Tithe? Yes; bring home the tithes into the storehouse and prove the Lord if he will not open the windows of heaven and pour out a blessing such that there shall not be room to contain it.

Is it bribing God to live according to known law? Is it buying favor to obey discovered law? Then never pray again; never read the Scriptures again; never try to do a righteous act again. The channels through which the power of spiritual life flows out are the channels of prayer and the channels of the tithe.


Is it a bribe to open the channels of spiritual life by prayer? It is no bribe. Paying the tithe is no bribe; it is paying a debt. And you may pray and read and sing and agonize and toil, unless you meet all the requirements you can not get the free nitrogen of the eternal God to build perfect character.

If it is wrong to prosper in business, do not try to; if it is right, try every right means. If it is wrong to prosper in spiritual life, quit praying and struggling and trying to develop Christian character; if it is right, try every right means. In your business, when you started you used common sense. Use common sense in the spiritual life, try every experiment, test every law, bend every energy. Be as scientific as in any form of life God has given any man.

Christ is the High Priest of our confession. We come trooping up from the valley, after the struggle, with our spoils; let us lay the tithe of our possessions at the feet of the High Priest of our confession, and He will bless us in His relation with our souls.

to

#### GANGA DASS AND THE TENTH

 GANGA Dass, God has given you wisdom and understanding; therefore you easily will recognize why Christians are taught to worship God on the first day of the week by placing a certain portion of money or grain upon a clean white *chadar*. We are God's stewards and have received commandment that this portion shall be brought into his storehouse, even as Tulsi Ram is instructed that a certain portion of your money shall be placed in your hand."

"Then do Christians bring a certain definite amount into God's storehouse?"

"Alas! Ganga Dass, it is my sorrow and shame to tell that many Christians have not inquired from God concerning this; therefore it is their habit to lay upon the *chadar* whatsoever amount they please."

"But can this be right, Sahib?"

"You have good understanding, Ganga Dass. Tell me what you think."

"Please excuse me, Sahibiji. I love the Christians of



this village and would not like to speak."

"Nay, Ganga Dass, do not hesitate. Chatar Masih has already learned the truth, and it will make him stronger to hear it again from your lips. Ought Christians to lay upon the *chadar* of the congregation whatsoever sum they please?"

"I am as a newborn child, Sahib; it is not fitting that I should speak in judgment of older Christians. Nevertheless, as for me, shall I receive obedience in my own house from Tulsi Ram, my steward, and I shall withhold obedience from the Lord of the whole earth? I would not dare to lay upon the *chadar* of the congregation that which I myself desired, but only what was commanded me of the Lord."

"You have answered well, my brother. God surely will make you a counselor and leader among the Christians. The Hindus have called you 'Ganga Dass the Wise,' but the Christians will call you 'Ganga Dass the Teacher.'"

"Nay, Sahib, say not so, for I am but a little child. I have yet everything to learn. What is that portion which a Christian ought to bring?"

"The answer is easy, Ganga Dass, for the Bible makes it very plain. That holy portion was named when men first worshiped God upon the earth; the same portion was confirmed when the commandments of God were written for his ancient nation; the same portion was recognized when Jesus Christ proclaimed the good news for all people, and until this day that portion has not been changed. It is one-tenth of our income, or one-tenth of the increase of our possessions."

"One-tenth, Sahib? So small a portion to acknowledge the God of all the earth?"

"Yes, Ganga Dass, one-tenth is the portion that God has named. It is indeed a small amount; yet if this portion is offered with loyalty and faith, it is like the tiny morsel of leaven which leavens the whole loaf. The consecration of one-tenth of a Christian's income means the consecration of all the rest."

"But Sahibji, will not God be pleased to take from me a larger sum? He has lifted me out of a deep and awful pit, and I would make suitable acknowledgment. I was expecting you to name a larger portion, for even one-half of my income is a small return to God. May I not in any case offer more than one-tenth?"

"Gangas Dass, your heart is tender before the Lord. Therefore I pray that you may learn the full truth of Christian stewardship even now in the sweetness and freshness of your new experience."

"Yes, Sahib, I am listening."

"All that we have is the Lord's, my brother, and all our possessions must be administered for him. Therefore when we provide a living for our family or pay taxes to the government, this is part of our stewardship, for these are duties which lie at the very foundation of the kingdom of God. Moreover, when we give money to feed the the poor or to heal the sick or when we bestow a public benefit, as digging a well or building a traveler's rest house, this also is part of our stewardship, even a free-will offering for the kingdom of God. Each Christian must determine such gifts for himself, according as there is need and according as

God hath prospered him. The rich will give abundantly; the poor must be content to bestow a meager sum."

"es, Sahib, I am listening."

"But, Ganga Dass, when the clean white *chadar* is spread before the congregation on the first day of the week to receive the consecrated tenth, this is the highest stewardship of all, because it is personal and direct acknowledgment of the sovereign ownership of God."

"And is this law of the tenth for all the people, Sahib, whether they have much or little?"

"Yes, Gangas Dass, for God can not be a respecter of persons. If the Sabbath offering were a gift, then each worshiper would bring what he himself deemed best. But the holy tenth is not a gift; it is an acknowledgment. When Christians mingle with each other, the strong must bear the infirmities of the weak, and the rich must consider the poor and the unfortunate. But when they stand uncovered before the majesty of God, there can be no distinction among them, whether they be rich or poor; they are all brethren together. Therefore with one accord they humble themselves under the mighty hand of God and bring the selfsame offering into his storehouse, even the holy tenth which God hath named."

"Your words are sweet to my ears, Sahib, and I shall remember them. May I bring the sacred tenth when I sit with the Christians next Sabbath, or should I wait until after I have received baptism?"

"No, Ganga Dass, do not wait. Bring your first offering of the tenth next Sabbath day. The bringing of the tenth means acknowledgment of God's personal dominion. It is a sure token of personal faith, and therefore it should be offered before baptism. The words of our mouth pass into the air and are forgotten, but the bringing of the tenth means that we really recognize the ownership of God, for property always means a person. That is why I asked you my first question during the rains, 'What is that in thy hand?' Do you not remember?"

"Yes, Sahib, I do indeed remember. I shall remember it always, for your question opened the doorway into a new life."

"Thank God, my brother. So shall it be with many Hindus whose hearts are weary with the shadows and mists of Brahm. For God, the maker and owner of all things, is not the unconscious soul of the universe; he is the personal and living God."

"Oh, Sahib, I love his holy name."

"Yes, Ganga Dass, I am sure you love him. Therefore to delay your acknowledgment would open a doorway into fierce doubts and temptation. Do not wait for baptism. Bring your tenth next Sabbath day and place it upon the *chadar* of the congregation. It shall be your first offering of faith, your confession that God is not a shadow in the mind, but a real and living God. Afterwards you shall receive baptism and be numbeerd among the Christians."

"This will I do, Sahib, with joy and gladness."—  
From "*Ganga Dass, a Tale of Hindustan*," by Henry Reeves Calkins.



## TO THE HEART THROUGH THE POCKETBOOK

By Bishop Edwin H. Hughes

**O**UR Bible abounds in the suggestion that we are to give to God. There is ever the aim to lift the lowest things up to the service of the Most High. The word of God unto Moses, "Speak unto the children of Israel that they take for me an offering," lies at the foundation of giving.

Yet giving is not merely giving to God, it is an act of faith in God. It does look like an amazing venture when we push our money beneath the seas, sending it to aid those whom we have never seen and never shall see on earth! Moreover, it is an adventure of the highest faith—that God can by the influences of his Spirit so use that crude material as to make it over into spiritual values. We send forth our money stamped with the image of some earthly Caesar and we believe that it will pass through a miraculous mint that will bring it forth directly in souls that are stamped with the image of God himself. The faith of giving is really a high form of believing.

When a man gives, he always receives. When he gives grandly, the word of Jesus about gifts coming back, "pressed down, shaken together, and running over," always comes into force. There is a world of suggestiveness in his other saying, "Where your treasure is, there will your heart be also." Stated crudely, this can only mean that, even as the way of man's pocketbook is through his heart, so too the way to a man's heart may be through his pocketbook. We go with our gifts. We grow with our gifts. We shrink with our gifts. We abound as our gifts abound. Our treasures do something with our hearts. Where are our hearts located? The Saviour tells us: They are located where we put our gifts.

Hence it follows that the kingdom makes us big men by our giving just because the kingdom itself is so big. The querulous man who so often hears the preacher plead for gifts to almost endless causes misses the point.

One vast glory of our faith is that it is evermore calling us away from our narrowness and setting the whole world to tugging at our hearts. One tragedy of not being definitely related to the Church lies in the terrible fact that we miss so many fine chances for giving to the interests of a whole world. Instead, therefore, of complaining of the heavy demands made upon us by our relation to the kingdom, we should rather glory greatly because of the fine breadth of interests brought to us. We should go forward with gladness to the saying and living of our Lord's word, "It is more blessed to give than to receive." Thus shall come the kingdom of Christ.—*Men and Money*, October 1918.

16

## "TWENTY-YEARS YEARS' TITHING"

Before his death some months ago, Mr. H. Z. Duke wrote a brief tract from which is quoted the following:

I went into a mercantile business known as the "five and ten-cent business," in Bowie, Texas, in 1894, and in January following my pastor, Brother F. M. McConnell, and I agreed to tithe for one year. Before the year was out I said, "This suits me, and I will tithe,

not for one year only, but for life." The business prospered from the start, although begun in a small way. Having only about \$700 capital, doing a strictly cash business, both in buying and selling, of course, our business was limited. Yet the first year our tenth was \$110; the second year, \$154; third, \$360; fourth, \$388; fifth, \$330; sixth, \$662; seventh, \$556; eighth, \$250; ninth, \$556; tenth, \$1,040; eleventh, \$650; twelfth, \$1,223; thirteenth, \$1,221; fourteenth, \$1,143; fifteenth, \$2,472; sixteenth, \$3,378; seventeenth, \$1,604; eighteenth, \$23,90; nineteenth, \$2,166; twentieth, \$1,425; twenty-first, \$1,080.

I have tried the Lord in this business way, and I would no more quit tithing than I would quit providing for my family.

16

## "WHY I BELIEVE IN TITHING"

A convincing statement from Mr. S. P. Fowlkes, secretary-treasurer of the Perry Supply Co., Birmingham, Ala.:

In my early Christian life the matter of tithing did not specially appeal to me. Later on as I read God's word on the subject and heard the subject discussed, I became convinced that it was a Christian man's duty to offer to the Lord a tenth of his net income as a minimum return to Him for all the money received from His hands. While this conviction came to me and my duty along this line was made clear, I kept putting the practice off, saying to myself that my affairs were not in proper shape to put the matter into execution. But the conviction grew and as I heard the question discussed by friends and their experiences related, I finally started. I have often felt and expressed the belief that the day I put tithing into practice marked a turning point in my Christian life. My son, who is an earnest Christian of a positive type, adopted this plan and would often talk with me of the great pleasure it gave him and it was mainly through his influence that I was finally led to the adoption of the idea as a fixed habit for myself. It has given me great joy and pleasure, and nothing could induce me to change again to the slipshod habits of former days.

I believe if members of churches would generally put this plan of tithing into execution it would prove a solution of all difficulties in church life, not only in a financial way, but in every other way. The treasury would always have ample funds to meet all requirements, the cause of missions would receive a great boost, and the joy that would come into the lives and hearts of the members would be beyond expression.

16

## THE BLIGHT OF COVETOUSNESS

J. Campbell White.

**C**OVETOUSNESS is one of the most deadening and damning sins described in the Bible. Yet it is about the most respectable sin among modern Christians. One of the ten commandments of the decalogue deals exclusively with this sin, which marks it at once as one of the fiercest foes of a worthy life. Paul puts covetousness in a very black list when



he says: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience." Col. 3:5-6. One of the few men that God is described as calling a fool is the covetous man. Jesus said: "Take heed and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, the ground of a certain rich man brought forth plentifully and he reasoned within himself, saying, what shall I do because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:15-21.

"Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God." 1 Cor. 6:9-10.

It is necessary that Christians see clearly the perils of wealth and the corroding and crushing sin of covetousness, in order properly to value the means of overcoming these temptations in themselves and among their fellow-disciples. For God never asks of us anything that is not for our own good. When He makes His kingdom dependent on our gifts, we may be sure that His plan contains blessing for us in connection with our giving. No character can be complete in which this grace of giving is not largely developed. "As ye abound in everything, in faith and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace (of giving) also." 2 Cor. 8:7. If the grace of giving can thus be classified with faith and utterance and knowledge and earnestness and love, it becomes apparent at once that this grace needs cultivation in the life of every disciple. Dr. Alexander MacLaren says: "Giving is essential to the completeness of Christian character. It is the crowning grace, because it is the practical manifestation of the highest excellences. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of His spirit." It is from this angle that it is seen to be of surpassing importance that all children as well as older people be taught proper habits and standards of giving. Our financial plans for the Church must be based on the purpose of helping to save our whole church membership from the blight and curse of covetousness.

10

#### WHOSE IS IT? MINE OR GOD'S?

To whom does it belong—this money I have inherited, this salary I am earning, this house I am building, these savings I have in the bank? I say my house, my

bank account, my property, my salary, my clothes, my books, my education; but is it really mine? Who owns it—this wealth, this power, this influence?

"You do, of course," laughs the world.

"God does," asserts the Bible.

It's queer, isn't it, that after all the centuries of reading the Bible the Church has made so little property as a religious question? for the Bible is full of it.

Story and proverb and poem, legislation and parable and exhortation—all unite to emphasize God's sole ownership of earth and heaven. Through long centuries of painful training the children of Israel were taught to take the first fruit from the garden, the choicest lamb of the flock, the tenth of all the increase, as a token that they and all their belonged alike to God, the giver and owner of all. The tithe, the free-will offering, the gift at feast day and fast day were only so many reminders of funds held in trust.

The New Testament is not less startling in its emphasis of man's stewardship and God's ownership. Jesus' parable of the talents and his picture of the judgment agree in this, that they weigh the questions of acquisition and expenditure with the issues of life and death.

Whose is it? If it is mine, I may use it to please myself, and it is nobody's business but my own; but if it is God's, I must give an account to the owner for every penny.

Aladdin's lamp never was half so mysterious nor so powerful as these shining bits of nickel and silver and copper that slip through our fingers in an unceasing stream. There are some servants of ours who can speak but one language, but these are the polyglots of the universe. A grain of corn talks bread, and only bread; a violet breathes of violet; but a nickel will speak whatever you will, facile slave that he is. To one he says beer, to another bread. He turns himself into a trolley ride or puffs himself out in smoke. To the child he whispers ever of goodies; to the student, of books and papers; to the artist, of brush and pencil; to the schoolgirl, of flowers and ribbons. Yet that same little coin may take the wings of the morning and preach the everlasting gospel to the ends of earth, if you will it so; or it may minister to the whim of some fleeting moment.

Were they God's—those billion, billion nickels that were drowned in drink last year while his world lay groaning in darkness? Was it God's coin that built those mountains of candy and volcanoes of smoke and piled those pleasant palaces of pleasure while his world was ignorant and cold and hungry and wicked? Was it God's money that was frittered and fluttered and flaunted and danced and whistled into eternity while his kingdom waited? If it was, shall we not meet his record some day when the books are opened?

Whose is it, anyway, mine or God's? There is not a profounder question for Christian men and women to settle. It ought to be settled.—*Abridged from the Helping Hand.*



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~ ~ ~ Bring Ye ~ ~ ~  
All the tithes into the storehouse

Volume 1

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Number 7



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## The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO  
TITHING AND CHRISTIAN STEWARDSHIP

C. B. RIDDLE, Editor

Burlington, N. C.

Volume 1

Number 7

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## EDITORIAL

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## CHRISTMAS GREETINGS

Christmas greetings to all readers of THE TITHER. May the season bring to all the fullest recognition of the Christ-child.—THE EDITORS.

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## TITHING AND HEALTH

**I**N a recent issue of THE TITHER, that wizard of Christian Endeavor in Dixieland, Karl Lehmann, intimated that there might be a vital relation existing between tithing and enjoying good health. While at first thought such a proposition may seem ridiculous, the person who "studies to show himself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth" finds good ground for such a statement.

In connection with the tithing proposition, God says, "Prove me." Now proving God is a matter of vital importance. We cannot see God with our natural eyes, but we can prove "that He is and that He is a rewarder of them that diligently seeking" by bringing our tithes into the storehouse, thus making it possible for our heavenly Father to open the windows of heaven to receive it.

In this connection God promises both financial and spiritual blessings. By accepting the challenge in Malachia 3, we receive the promises of financial and spiritual blessings and recognize at once that there must be and is a God who is the Giver. Having proved God a person reads "Honor thy father and thy mother that thy days may be long in the land which thy Lord thy God giveth thee." He believes God and has met the conditions and of course expects long life. Supposing such a person through no fault of his runs into a severe epidemic of the "Flu," will he worry and by so doing decrease his vitality and increase his chance of contracting the disease? No, anyone who has proved God and is familiar with God's promise, will expect good health and this in itself will tend to keep the body in good condition thus preventing disease.

Again, a good brother is taken sick; the best doctors agree that a sanitarium treatment is necessary. This brother has no income except his salary and it is a rule of his house to cut off the salary when the man quits work. Our brother has a family to support and is paying for a home through the building and loan associa-

tion. If this man has read Phillipians 4-19, "My God shall supply all of your needs according to his riches in glory," he will go to the sanitarium in peace, do all the good he can, feeling sure that the money will be provided to meet his obligations because God has promised and he has proved Him. The man or woman who absolutely believes that his or her body is the temple of the holy ghost as God says, consider it something worth while taking care of and will not abuse it. You will not find that kind of a person even with a little bad habit, absolutely believing the statement made in Romans 8-28, "That all things work together for good to them who love the Lord." Do away with the possibility of worrying or getting mad, either one of which is enough to bring on a spell of sickness. I know what it is to have poor health caused primarily by worry and I know what it is to enjoy the best of good health, this being the reward of absolutely trusting in a God that I have proved. My advice to every reader of THE TITHER is to prove God on the dollars and cents proposition as explained in Malachia 3 and then you will have a salvation that is equally good for soul, mind, body and pocket book.

F. G. THOMAS.

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There are those who advocate tithing that do not tithe. Recently we heard a man speak at length on what the tithe meant, urging his auditors to make the tithe the minimum offering, but the speaker has never tithed. Practice what you preach.

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There are those who will not trust the Lord with their money, but expect to trust God with their souls.

 $\frac{1}{10}$ 

One of the most pitiful (and we went to say disgusting) sights that we have ever witnessed in church activities is the "begging" for money.

 $\frac{1}{10}$ 

January is a time that new resolutions are made. Make a resolution to tithe your income for 1919. Try it.

 $\frac{1}{10}$ 

## EIGHT PAGES THIS MONTH

Again we are, by necessity, compelled to give our readers eight pages instead of sixteen. Shortage of help in the printing craft is the cause. Bear with us, good friends.



## TEN ARTICLES OF TITHE FAITH

(Copyrighted)

(1) We believe that Nature, History, Personal Experience, the Scriptures and the Holy Spirit, all bear record that the Tithe principle (like the Sabbath) is a law for all people of all ages, and that it was never abrogated by Christ, but was commended by Him, and was practiced by the early Church for several centuries. (Gen. 14:20); (Gen. 28:20-22); (Matt. 5:19); Matt. 23:23).

(2) We believe that Christ, our High Priest, clearly manifests His approval of the Tithe law in His Church today as an institution of worship, by the illumination of His Word, by acts of Special Providence, by the witness of the Spirit and by enlarging the spiritual and temporal blessings of the Tither. (Heb. 7:1-12); (1 Cor. 9:7-14); Mal. 3:10-12).

(3) We believe that the New Testament teaches the continuation of the Tithe principle, especially in Heb. 7: and that Abraham (the type of the Church), represented us (His spiritual children), when he paid Tithes to Christ, through the type (Melchizedek), for his Tithes were of the Gospel of Faith, and not of the law of Moses. (Gen. 14:20); (Gal. 3:6 and 29); (Rom. 4:16).

(4) We believe that the TENTH, and not the "cup of water," is the starting point of true Christian Stewardship, and that all New Testament teachings on free-will-offerings are (not a substitute for) but an addition to the Tithe, usually for aiding the poor, but never given as a divinely ordained plan of Church support. In the divine plan we PAY the Tithe Debt before we GIVE any presents to God. (1 Sam. 15:22); (1 Cor. 9:7-14).

(5) We believe that the Tithe law should be observed, not so much for the sake of liberality, system, or for prosperity in the Church and home, but it should be kept as a Christian Institution of consecration, keeping before our minds the facts that God owns all things and has chosen the Tithe as a sign of our acknowledgement of His ownership, and of our duty in Stewardship. (Lev. 27:26-33); (Mal. 3:8-12).

(6) We believe that the Tithe law was created, not for God's benefit, but for the benefit of the *giver*, for it not only makes Christ a partner in our business, to prosper us and to keep us from covetousness, but it gives every true Tither his part in soul saving efforts, no matter how weak and worthless he may seem to be in other Church activities. This thought builds character and keeps many a weak one from backsliding. (Ps. 50:12); (1 Cor. 9:6); (2 Chron. 31:5-10).

(7) We believe that any substitute for the Tithe, small or great, given as a system of Church support, is unscriptural, and results in the shameful sin of branding Christ and His Church as objects of charity and of interfering with Christ's fore-ordained plan of providing for His "Bride;" God is fully honored only when He can pay every expense of His Kingdom Himself from His own Tithe funds. (Lev. 27:30); Mal. 3:8); (Phil. 4:19).

(8) We believe in the original primitive Tithe of the Patriarchs (before the institution of the Law of Moses), as God's ordained law for the Church. God puts His seal upon it today by making back to us more than the cost of the Tithe in every case, thus making it of *Grace* and *Faith*, and not of the works of the Law. This gift of the Spirit is within easy reach of every one, rich or poor. (Gen. 14:20); (Gen. 4:1-7); (Gen. 28:22); (Heb. 7:8).

(9) We believe that the Tithe principle must be accepted as a free-will pledge, like Jacob's vow, but never compelled by law of Church or State; for this law is spiritual, and the spirit of it is killed by enforcement, just as repentance or faith would be. "The Tithe is the Lord's," and He will surely judge men from this "robbery" of sacred funds, from His "store-house." (Gen. 28:22); (Mal. 3:8-10); Heb. 10:28-31).

(10) We believe that the preaching and teaching of the Tithe will produce an army of Christian Philanthropists, and multiply Church funds, without endangering a single New Testament principle, and that a "Jacob Vow" or free-will Tithe pledge, will enable any one, even a child, to be a true Tither before he has any income at his disposal. (Deut. 8:18); (Is. 58:5-10); (2 Cor. 8:12).

JUSTIN PRESCOTT.

Waterloo, Iowa.

16

## REASONS FOR TITHING

By Rev. W. A. Ayres

**O**NE-TENTH of the income of God's people consecrated to the service of Christ would effectually solve the financial problems in all our churches, and in the work of his kingdom throughout the world. It would not only relieve the great and constant strain, but would actually double if not quadruple, the work now being done.

Some are giving a tenth, and a few even more. We rejoice that the number of such givers is increasing. But many tithers having small incomes, and millions of others giving but a small fraction of a tithe, brings the average down to one-fortieth instead of one-tenth for God. If all gave the tenth we might build four times as many churches and parsonages and schoolhouses annually, and support four times as many pastors and missionaries.

With such tremendous possibilities before us, why do we not all give a tenth? Do we love money more than we love Christ and the souls and we might help to save? Many surely do not clearly understand the principle of tithing nor the teaching of the Scriptures concerning it; they have never thought it through for themselves. Prayerful attention is therefore called to the following reasons for tithing:

## 1 The Old Testament Teaches It

This teaching is very clear and positive. For the first voluntary (gospel spirit) instances of it we have these records: Abraham gave tithes to Melchizedek (Gen. 14:20). Jacob pledged tithes to God, (Gen. 28:22). These are clear instances of tithing before the



law was given or the Jewish nation had an existence.

As Dr. O. P. Gifford says: "The law did not create tithes; it recognized them." Also: "Before law commanded tithes, tithing was wrought into the nature of things."

For the law of the tithes, see Lev. 27:30-32; for its purpose, see Num. 18:20, 21. "But," some one may say, "that old Mosaic or Levitical law has been abrogated." No! the tithes has no more been abolished than the Sabbath. Both existed before the Mosaic law.

Mr. J. P. Hobson, a lawyer, says: "If the tithe, therefore, was the law before Moses, the fact that it was incorporated in the Levitical law, and that this law has expired, would not abrogate the tithe, but the expiring of this law would leave it as obligatory as it was before the latter was promulgated at Sinai."

10

#### HOW ESTIMATE THE TITHE

J. S. Kendall



SAFE base line from which to start in estimating the tithe is, first the living, and then whatever more there may be. This is a common ground; every one must live, be he wage earner, farmer, professional man, or capitalist. There may be a wide range in the manner of living; one may live lavishly while another may use rigid economy. If each tithe what is expended in their living, thus far there is an equality. Where one produces more than a living, then a tithe of that more is required. The law required Israel to set aside one-tenth of the herd and flock and of the yield of the ground and tree. Leviticus 27:30-34). With Israel it was one-tenth of all they produced. With them the process was simple; the only producing property consisted of fields, flocks, and herds; with them each family or clan was relatively independent of others in this particular, supplying their own wants and consuming their own produce. The gross and net incomes were practically the same. Everything that they produced came under the law. What God requires today is to carry out the spirit of this same principle. The conditions under which we live and produce our incomes are very different and more complex and it may be a little more difficult to estimate what is to be tithed. What God claims as sacredly his is the tithe of the net income of all an individual and his stored life will produce, whether that be education, land, factory, store, stock, or money loaned.

##### *The Individual with the Fixed Income*

The question of tithing to the individual with a fixed income is quite easily settled. His wage or salary is his income and should be tithed though it includes his living, house rent, or the payment on his property. This is his fixed income.

##### *The Farmer*

It may be a little difficult for the average farmer to settle upon a basis for estimating his tithe, but if he is conscientious and desires to keep the law in the true spirit, he will find a base line from which to estimate. In many instances farmers are so extravagant in deducting expenses, many of which are not even legitimate,

that but little is left to tithe. At the same time, such farmers fail to credit their income with the cash value of the food which is consumed on their family table, such as butter, eggs, milk, meat, provisions, etc., which are the products of the farm and the labor and should be tithed.

A concrete example will help us to understand the proposition. A farmer receives during the year for produce and stock sold, \$800. The value of the food consumed by his family is estimated at \$500. His gross income would be \$1,300. From this deduct for hired help, \$200; for implements, fertilizer, etc., \$200; for interest on debt on farm, \$100; which leaves a net income of \$800 to be tithed, the tithe being \$80. The farmer, to be accurate, should carefully invoice all his possessions at the time he commences to tithe, then year by year keep an accurate account of all the expenses of producing—machinery, fertilizer, stock purchased, help hired, taxes, etc.; also keep an account of all receipts from stock, grain, hay, provisions, etc., that he sold. To this should be added what would have been received for produce consumed by himself and family if it had been sold. The difference between the receipts and expenses will furnish a fair basis on which to estimate his tithe.

##### *The Professional and Business Man*

The tithe of the professional man would be the tithe of his entire income less his professional expenses. The merchant's, manufacturer's, or other business man's net income would be the gross profits of the business less the strictly business expenses. Suppose a man does \$20,000 worth of business; for rent, insurance, taxes, interest, hired help, etc., he spends \$15,000. His profit is \$5,000. This should be tithed. Personal and family expenses should never be deducted before taking out the tithe. Living and surplus are always to be tithed.

Mechanics, clerks, wage-earners in any capacity, should estimate the tithe on the same basis—the total income less legitimate expenses connected with the producing of income, carfare, the depreciation in the value of tools, etc., might first be deducted.

Those who have an income from property rented or money on interest, producing stock, or investment of any kind, should tithe the amount remaining after taxes and expense of upkeep and collecting are deducted. Suppose you have \$5,000 on interest at six per cent; which would furnish an income of \$300. Deduct from this one per cent for taxes, or \$50, which would leave \$250, the amount to be tithed. Or you rent a property at \$20 a month; you pay taxes of \$20 a year; insurance \$5, water \$5, repairs \$30, leaving \$180 net income; God's share would be \$18.

Doctor Bosworth says: "All the increase of my goods and labor which is not subject to the claims of any other person save those whom by the laws of God and man I am required to maintain, constitute my income according to the law, and one undivided tenth belongs to God."

##### *The Best Plan of Tithing*

There is no better way than that set forth in the



Scriptures: "Upon the first day of the week let each one of you lay by him in store, as he may prosper." This divine business plan will make the matter easy. Those whose incomes are not regular can adopt the spirit of the plan. Many keep a box called the "Lord's Box" or "Treasury," in which they place the tenth of every dollar they receive. Others keep a careful book account, balancing quarterly or yearly. A prosperous Eastern merchant directed his book-keeper to open an account with O. P. J. (Old Patriarch Jacob) and credit it with one-tenth of the profits of the business. His success was one of the wonders of the land. He was soon able to give thousands of dollars to the Lord's work.

### Important

Suppose one is in debt: should he not pay his debts before he sets aside the tithe? No, for the tithe is of all debts the most binding and is sacred as well. You would not refuse to pay interest on money you had borrowed to use in your business because you owed the tailor, butcher, or baker. If debt would excuse one from paying the tithe, all one would need to do to be released from meeting this obligation would be to keep in debt. The experience of the majority of those who have followed God's plan has been that debts are more easily provided for than when they tried to keep the entire income for their own use.

Should one pay tithe on the income of capital that was once tithed? Yes, capital, whether money, property, brains, or skill, is only yourself in another form to produce and is under the law of production.

The tither should keep in mind that the tithe was not established primarily for the purpose of raising money. It was given as a guide that should fix our devotion to God and keep us continually with all our possessions in close relation to him.

### What to Tithe

One-tenth of ripened grain,  
One-tenth of tree and vine,  
One-tenth of all the yield  
From ten-tenths rain and shine.

One-tenth of lowing herds  
That browse on the hill and plain;  
One-tenth of bleating flocks  
For ten-tenths shine and rain.

One-tenth of all increase  
From counting room and mart,  
One-tenth that science yields,  
One-tenth of every art.

One-tenth of loom and press,  
One-tenth of mill and mine;  
One-tenth of every craft  
Wrought out by gifts of Thine.

One-tenth! and dost thou Lord,  
But ask this meager loan;  
When all the earth is thine,  
And all we have thine own?

### FIVE BIG STEWARDSHIP FACTS

#### Fact One

*We are not our own.* We are the bond-servants of Jesus Christ, hence, all we have and are belongs to Him. His business is our business. We are His fellow workers. We are in a big business. We are helping God to build a Kingdom—a moral and spiritual empire. We have had committed to us a wonderful task. To fail would be treason; to falter would be to imperil our great nation. We are confronting problems which call for a wise use of time, talent and property. The future of this, the greatest nation that God ever looked upon, is not assured. We are to be workers together with Him for America's redemption. We are to spend and be spent as he orders. The kind of country our children are to live in depends upon our attitude toward the task given the church. Our attitude toward His last command is little less than sinful.

#### Fact Two

*The selfish accumulation of wealth is sinful.* Jesus very successfully emphasizes this fact in that great Sermon on the Mount Matt. 6:19-34. In His teaching on this subject, He uses several parables to show the consequence of the selfish accumulation of wealth. The parable of the rich farmer, Luke 12; 13-40; and that of Dives and Lazarus, Luke 16:19-31.

It is difficult to get them to see danger of the hoarding of riches. It possibly hinders more men from being saved than any other thing. Matt. 13:22 and 19:16-22. The only safeguard in this day of boundless opportunities for getting wealth is the recognition of God's claim upon our incomes and the employment of the Divine method of dividing and storing. In the Apostle's instruction to the churches of Galatia and Corinth, he ordered storing for God. To store for one's self alone, or those dependent upon Him, nurtures the spirit of covetousness; but to store for God as well as for ourselves destroys selfishness and cherishes love to God and man. To lay aside for God is an act of self-denial, while laying aside for self alone is an act of self-indulgence. No where have we any instruction to store for self, but repeated warnings against the sins and dangers arising from such storing.

#### Fact Three

*Our investments for the Kingdom of God are shamefully small.* The treasurer's reports of many of our churches tell the story of narrow vision and extreme selfishness in the use of money. This is doubly true as it relates to giving to missionary and benevolent causes.

God has placed enough money in our hands to pay preachers, build all needed churches, to save America and evangelize the world, if we but lay at his feet that which he designates as his own. A large per cent of the wealth is controlled by Christians, yet only one-sixteenth of one per cent of it is given to evangelize the heathen world.

#### Fact Four

*The tenth is the Lord's and the withholding of it is robbery.* There are no plainer statements in the word of God than this. I take it that God meant just what



He said, that "The tithe is the Lord's, it is holy unto the Lord," and the withholding of it is robbery. The plain statement of the word is that one dollars out of every ten of your income is different. It is like one day out of every seven, a holy portion. It is the "devoted thing." It is the portion that God has chosen to call His in a very peculiar sense.

We are trusted with something sacred and holy which is set aside for a sacred and specific use, like the golden vessels of the temples. It is a portion of which we are not even stewards. Our responsibility is to see that it gets to the place which the Lord our God has chosen to cause His name to dwell. Our stewardship is to be reckoned with the nine-tenths. If the tithe is actually God's to withhold it is robbery just as much as it is for the cashier to fail to make correct returns to the bank.

#### *Fact Five*

*God has set forth an adequate method of financing the Kingdom.* God's ordered system of financing the work of His church is little regarded. The Holy Spirit is, as never before, laying God's ordered system over against the many plans and systems wrought out by men. The sorrowful experience of most of these plans is dissatisfaction and empty treasuries.

The Holy Spirit is leading us to see that we must get off the side-track of human plans, and get on the main-line of God's ordering, if we expect to accomplish the task committed to us.

This plan is simple, just, efficient. It is solving the problem in many churches. It is set forth in Deut. 12:5 and Neh. 10. The result is found in Mal. 3:10.

If our entire membership would honor God with the tithe as a minimum, we would have money enough for every interest. Figuring on an earning capacity of but \$4 per week, and estimating on the basis of 300,000 members, the tithe of the income of our church would be \$6,324,000. We gave in 1913 a total for all purposes of \$2,914,321. Where is the \$3,350,000 that God says is holy unto Him? We could double our activities in local church work and quadruple our work for others if we brought to Him His own.—*Selected.*

16

#### THE GIRL WITH A SPIRIT OF HOLY PRIDE

"I am sorry now that I ever gave you any encouragement, but I never dreamed that you were thinking of entering the ministry." Professor Willis, Principal of the Madison schools, was so astonished at the retort from the girl of his choice that he dropped the letter he had been reading to her and stood staring at her in blank amazement.

This letter was a call from Calvary church at Fort Lyon, offering him a good salary if he would accept the pastorate and come at once. The officials of this church realized that Fred Willis would make a good pastor, for he and his team of laymen had held a number of meetings over the country in which many persons had accepted Christ. A good soul-winner was demanded by this congregation.

The Professor was so pleased with this unexpected offer that he wired his acceptance, and then took the train to his own home town to tell the good news to his sweetheart, and to ask her to share with him the comforts of the parsonage and the glory of church work. But her reply was so different from that which he had anticipated that he could only stammer, "Why Winnifred,—please explain?"

Very well, she said as she braced herself for the ordeal, I will try to explain but I doubt whether you will understand or respect my convictions. I love Christ and the Church and try to serve both faithfully and have been a close friend to every family that has occupied the old parsonage next door in the past twelve years, but I have seen too much of the heart ache of ministers' wives to care to be one of their number.

I am brave enough to face any difficulty or sacrifice the good women have endured except the disgrace of being an object of public charity. That is one thing that I will not stand for, not even for the sake of love or religion. If I ever marry, our income must consist of dues and not of donations. I had rather break my own heart than to break my honor and self-respect by marrying a professional beggar.

I respect the ministry, for I know that God has called many of these men into this work, but He never ordained that they should be supported by a salary made up of gifts and benevolences. The pastor earns his salary twice over, and is entitled to a regular paycheck which is free from any trace of charity, but when this is denied him in the Church he should go to work where he will receive proper returns and be free from begging.

I have heard you say that Jesus Christ has a scriptural right to the honor of paying his own employees with his own tithe money which God has set apart for this purpose. You and I pay what we owe to God as rental for the use of his property, and the minister who gets this tithe money does not get a gift or a donation, but most people prefer to make Christ and his ambassadors objects of charity.

Jesus did not say that the workman was worthy of all he could get the people to donate, but said that "The workman is worthy of his hire." Of tithe paying he said, "These things ought ye to have done." Heb. 7 teaches that the Gospel Priesthood has the first claim upon the holy tithes. 1 Cor. 9 teaches that both the ministers of the Temple and of the Church have a Divine right to the first fruits of the land.

Now, you propose to cater to the financial traditions of men for the sake of doing good, when you can do much good and still hold your self-respect with a clean salary in your school work. I can excuse any and all ministers who have never seen this truth, but there is no excuse for you. If they knew the truth of scriptural finance they would all go on a strike to protest against the free-will offering system.

A "give-what-you-please" theory of church finance is just as bad in principle as a "do-what-you-please"



theory of salvation. God is not the author of confusion, but of law and order. You give the right hand of fellowship to religious anarchy when you accept a salary composed of men's donations instead of God's own ministerial tithe funds paid as dues, in acknowledgment of God's ownership.

I can't understand why a man will sacrifice his honor in religion, when he would not do so in business. No self-respecting workman would stay on a job where his pay came in the form of contributions and donations. No honorable business man would allow his family to be supported with public charity or church benevolences. The Minister above all men should be a sticker for financial honor.

None but unfortunates have any moral right to receive a charity support. Ecclesiastical beggarism is paganistic rather than Christian. You need not expect me to become even an associate member of a ministerial profession in which the most successful beggar is awarded the most desirable positions. The free-will offering system puts a premium upon beggarism. How I do despise the whole business!

Now Fred, don't think me fickle, for if you were to become helpless I would be proud to take in washings to support you, but for a fine piece of perfect manhood like yourself to suggest the idea of putting yourself and family at the mercy of the Ladies' Aid Society, the Every Member Canvass, the begging tray, etc.—well it does not appeal to me. As a music teacher I can still earn my living and hold my self-respect.

I honor your high ideals, replied the Professor, but God says that "the silver and the gold are mine," and since the stewardship of giving and paying are both a process of returning to God that which is his own, can we not lay too much stress upon the mode of the transfer? Should stewardship ideals stand in the way of vital things like home building and soul saving? Is it not better to put up with things as they are until the people can be educated up to God's ideals?

Every minister must decide those questions for himself, replied Winnie, but a hundred years of stewardship teaching has brought the people no nearer to God's stewardship ideals, and never will until the ministers step out and protest against a charity salary. Martin Luther started a reformation, not by education alone, but by a protest against the traditions of men, which were detrimental to Christianity.

You cannot protest against a financial system which brands Christ and his bride as objects of charity while you are accepting those charity funds for your support. You cannot insist upon the recognition of God's ownership with tithe rental you deny his ownership by encouraging the collections of donations for him from funds which men declare to be their own. God's claims have no bearing upon the question while men are giving as though they owned their money.

Did not the followers of Luther leave their church rather than fellowship the traditions of men? Any church ought to become pastorless when it dictates to God as to how much of his own property he may have

for his own work, after He has said that the tenth is his own. "He that provideth not for his own is worse than an infidel," and it is infidelity on your part to fellowship a financial plan that makes it impossible for Christ to support his own Bride with his own money."

Winnie now became silent and watched her lover with fear and trembling for she saw that a fierce battle was being fought in his breast, but at last he lifted his eyes and said in a firm sad tone of voice, "I have put my hand to the plow and cannot turn back, but I have resolved that I will not knowingly allow any untithed funds to be applied upon my salary: God and not man shall be my pay-master.

This decision is an uplift to my soul but is a down fall to my heart, for it means that my income will be cut down to a point which forbids the thought of house-keeping. I shall always remember you as the good angel who opened my eyes to the truth regardless of the cost to me or to yourself. After I get a little better hold upon myself I will write and thank you for it, but now I can only bid you good-bye till we meet again.

The mist in his eyes so blinded him that he groped in the darkness to find her hand, but his vision was suddenly restored when she grabbed his arm and fairly jerked him back upon the old lawn bench saying, "Now look here, if you go off and leave me like that I will sue you for breach of promise." He looked up and saw that her misty eyes were sparkling with love love and joy, and he wondered what was coming next from this wonderful girl.

"Don't you know," said she, "that it would be a pleasure to me to have the honor of starving with a minister who has taken the stand you have just taken; but I fear that neither of us will ever experience that novel sensation, for God always protects his faithful stewards. A conviction like yours will spread like a prairie fire, and your church will become so full of tithers that your salary will enlarge rather than increase, and your family will at least hold their self-respect?"

Rev. Willis began to see visions and dream dreams, but his usual presence of mind began to assert itself and he said in an even tone of voice, "Winnie dear, don't you think that the pastor next door is entitled to a job of work tomorrow that is free from donations?" Then and there she broke down and cried while he comforted her in his arms. Tears changed to laughter as he said, "This is the first time I ever approved of baptisms by sprinkling."

JUSTIN PRESCOTT.

Waterloo, Iowa

$\frac{1}{10}$

#### LETTERS OF INTEREST

The Layman Company sends THE TITHER the following letters with permission to publish:

The Layman Co.,  
Chicago, Illinois.

Gentlemen:—

Enclosed find my Tithing Pledge and application for a certificate in the American Tithers Union. I re-



ceived the blank with the books, "Tithing and Prosperity," "God's Twin Laws," "Success and How They Made It," and "How to Tithe and Why," from the Southwestern Baptist Theological Seminary, Ft. Worth. I have been a tither for some years and consider this a practical way to give to the Lord's work. In this church, five tithers on small salaries pay \$34 a month to the regular expenses of the church besides the gifts they make to other causes. The other two hundred and eighty-five pay \$75 per month besides gifts to other causes. The wages of one hundred of the others will likely average the monthly wage of the tithers.

I have been preaching Tithing for the fourteen months that I have been here, and while their report to the Association shows a total of nearly \$800 contributed for all purposes during the year preceding my coming, last year's report for a similar period showed a total of over \$2,000 contributed for all causes.

Gratefully yours,

SCOTT W. HICKEY.

Fort Worth, Texas.

The Layman Co.,  
143 N. Wab. Ave.,  
Chicago, Ill.

$\frac{1}{10}$

Gentlemen:—

As I am looking over your book, "Tithing and Prosperity" again today I am impelled to add to your testimonials:

About thirty years ago my wife and I were converted to the plan of tithing at a time, if I were to go into details, would convince you that it took some faith to take \$8.50 out of my \$85.00 salary with three small children to support and trying to pay for a house and \$7.00 a month on a piano which we had begun to buy before we started on the home.

I am a corporation employee hence the Lord has had no chance to abnormally prosper me, although he sent my wife \$5,100.00 several years ago at which time I estimated our tenth had amounted \$2,200.00. When my two sons began to earn four dollars a week my wife and I prevailed on them to give 40c a week they never ceased to keep up the plan. I do not know just what my eldest son's income is; however, he would tell me. But at a safe figure I have just worked it out, and I make it that we now have fifteen times as much money to give away as my wife and I had when we decided to trust the Lord on His promise that He would open the windows of heaven and pour out the blessing which there shall not be able to receive.

If ever there was a man who believes that it pay to be honest with the Lord and pay Him back what belongs to Him it is my family of four. My heart is so full of the belief and the chance that through you there might be some one reached who would try the Lord out that I write this.

May the Lord continue to bless you in your work of converting the pocket books of the professing Christians of the world for I know of a certainty that every convert will be blessed.

Yours truly, "X."

#### A SAMPLE LETTER

We do not have room to publish all the letters that reach us, but here is a fair sample:

915 River Street,  
El Paso, Texas  
November 25, 1918

C. B. Riddle,  
Burlington, N. C.

Dear Sir:—

While in the hospital with Influenza and pneumonia, the wife of Rev. W. M. Fairley sent me, among other papers a copy of THE TITHER.

I have for many years given one-tenth, but upon reading your September number, I decided that hereafter I would give two-tenths of my salary to the Lord.

Find enclosed one dollar for which please send me a year's subscription to THE TITHER, to begin with your first issue of the paper. Please send me all of the back numbers as I can't afford to miss any of them.

CORNELIA V. TAYLOR.

$\frac{1}{10}$

#### CHRISTMAS EVERYWHERE

Christmas in lands of the fir tree and pine,  
Christmas in lands of the palm tree and vine,  
Christmas where snow peaks stand solemn and white,  
Christmas where cornfields lie sunny and bright!  
Everywhere, everywhere, Christmas tonight.

Christmas where children are hopeful and gay,  
Christmas where old men are patient and gray,  
Christmas where peace like a dove in its flight,  
Broods o'er brave men in the thick of the fight,  
Everywhere, everywhere, Christmas tonight.

For the Christ-child who comes is the Master of all,  
No palace too great and no cottage too small.  
The Angels who welcome Him sing from the height  
In the "City of David" a King in his might,  
Everywhere, everywhere, Christmas tonight.

Then let every heart keep its Christmas within,  
Christ's pity for sorrow, Christ's hatred for sin.  
Christ's care for the weakest, Christ's courage for right,  
Christ's dread of the darkness, Christ's love of the light,  
Everywhere, everywhere, Christmas tonight.

—Phillips Brooks.

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

PUBLISHED ON THE FIFTEENTH OF EACH MONTH

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C. B. Riddle, Burlington, North Carolina

C. B. RIDDLE, Editor



# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

## *The Right Motive*

"The first requisite for a successful Stewardship Revival is a right motive. The paying of the tithe is not, first of all, a matter of raising money, paying church debts, or of furnishing a cure-all to the many troubles of the church. The tithe is spiritual, and tithing as a financial plan is secondary in scripture and experience to tithing as the test of consecration. Indeed, the need of the hour is not money, but that consecration which systematically and proportionately places money upon the altar.

"The time has come for the church to launch a systematic campaign, teaching the high motives and purposes of systematic stewardship; these purposes and motives to become life principles among Christian people, and financially to be expressed by religiously giving at least the tithe to the work of the Lord. The main drive, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man."

BURLINGTON, NORTH CAROLINA

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NUMBER 8



## ASSOCIATE EDITORS

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Hugh S. McCord

Fred G. Thomas

Claude L. Jones

## The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO  
TITHING AND CHRISTIAN STEWARDSHIP

C. B. RIDDLE, Editor

Burlington, N. C.

Volume 1

Number 8

## EDITORIAL

## AN ANNOUNCEMENT

With this issue of THE TITHER the publication goes to 8 pages and the price changed from one dollar to fifty cents the year. All those who have subscribed at the one dollar rate will have their subscriptions extended in accordance with the time and amount to their credit January 1, 1919.

We have been contemplating this change for some time. In fact Editor Karl Lehmann wanted this done at first, but others did not agree with him.

Now that the paper is within the reach of all, regardless of the number of papers that you take, let all friends of THE TITHER boost things for a larger circulation. All together for a campaign now! Tell your friends about it and send a list of subscriptions at an early date.

10

## EDITORIAL NOTES

Don't say *collection*. Call it an *offering*. Giving of our means to the support of the Kingdom should be too sacred to call it a collection.

"The deacons will now take the offering," says many a parson. Notice that he says "take." The word may not be wholly out of use and meaning in the sentence, for if you get money from some one you have to take it.

The world is talking reconstruction, and there is something to it. It cannot be denied. Let us hope that there will be a reconstruction in giving. We have played the haphazard methods long enough. Let us get down to business and the Bible and give as we are taught.

Ice cream suppers, oyster stews, cake raffles, tea parties and contests may develop the social side of a man, but they will never teach him how to give. These things will never cause a man to worship God with his means. Such things appeal to the stomach, but real giving (not paying) appeals to the man's heart.

One of the foremost laymen in the Presbyterian Church some weeks ago was asked to write on church finance and his experience in giving. He announced that he had tithed his income for twenty-one years. His salary when he started was less than three hundred

dollars the year. Last year it passed seventy-five thousand dollars. It had grown gradually for all these years.

With much pride a man told us the other day how he had given a *whole dollar* to aid in the Lord's work. He took pride in speaking of his liberality (?). That man was not altogether the blame. He had farms and fields and cattle, a tenth value of which would have been a thousand times the dollar that he had given. He had never been taught to give. He had been taught to "chip in" a nickel and "help out." We must teach our children the spirit of giving. Some of the old fellows are too hard and chronic to reach now. Occasionally you can blast one and get his feet set in the right direction.

10

## REV. R. L. WALKUP

Rev. R. L. Walkup, Secretary of the Presbyterian Stewardship work, passed away in Centerville, Miss., November 26, 1918. News reached us too late for the December TITHER. Among the first men to encourage THE TITHER was our late Brother Walkup. One of the first things he did after the first issue came from the press was to ask for 600 copies for his people. At the time he left Montreat, N. C., he was negotiating with us for a joint work in the way of publicity for his work and THE TITHER. We had the work under way when the news came of his going.

Rev. S. C. Caldwell writing of Brother Walkup says:

He was a man of positive and earnest convictions, of untiring and boundless energy. He had a genius for organization. He was a man of deep spirituality and burning zeal in the Master's work. The two churches of which he was pastor received such impulses as they had never had before. They were lifted to high ideals of Christian life and activity.

Saturday morning his physician said, "You'd better make your plans." His serene reply was: "God has already made my plans." He was buried by the side of his first wife, Clara Robinson, in Gloster cemetery. The services were conducted by the pastor of the Robinson family, Rev. O. M. Anderson, and Rev. S. C. Caldwell, stated clerk of the Presbytery to which he belonged. It was meet and proper that these tender services should be held in the church in which he began his ministry, fresh from the Seminary eleven years ago.

He leaves a devoted wife and two bright little boys.



## CAN A WOMAN TITHE?

Not if She Regards Herself as a "Parasite"—What Theodore Roosevelt Thought

(From "Men and Money")

**I**F ALL species of silliness the silliest is the assertion sometimes made that the woman whose primary life work is taking care of her home and children is somehow a "parasite woman." It is such a ridiculous inversion of the truth that it ought not to be necessary even to allude to it, Theodore Roosevelt writes in the Metropolitan. Nevertheless, it is acted upon by a large number of selfish, brutal or thoughtless men, and it is screamed about by a number of foolish women.

There are men so selfish, so shortsighted or so brutal, that they speak and act as if the fact of the man's earning money for his wife and children, while the woman bears the children, rears them and takes care of the house for them and for the man, somehow entitles the man to be known as the head of the family, instead of a partner on equal terms with his wife, and entitles him to the exclusive right to dispose of the money and, as a matter of fact, to dispose of it primarily in his own interest.

Earning the money is not one whit more indispensable than keeping the home. Indeed, I am inclined to put it in the second place. The husband who does not give his wife, as a matter of right, her share in the disposal of common funds is false to his duty. It is not a question of favor at all. Aside from the money to be spent on common account for the household and the children, the wife has just the same right as the husband to her pin money, her spending money. It is not his money that he gives to her as gift. It is hers as a matter of right. He may earn it; but he earns it because she keeps house; and she has just as much right to it as he has.

This is not a hostile right; it is a right which it is every woman's duty to ask and which it should be every man's pride and pleasure to give without asking. He is a poor creature if he grudges it, and she in turn is a poor creature if she does not insist upon her right to do it—exactly as she is worse than a poor creature if she does not do her duty.

16

## A MERCHANT'S DREAM

**I**T WAS a brisk, clear evening in the latter part of December, when Mr. Absum returned from his counting-house to the comforts of a bright coal fire and warm arm-chair in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then lounging back in his chair looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. Absum? To tell the truth, he had that afternoon received in his counting-room the agent of one of the principal benevolent societies of the day, and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements and arguments to which he did not well know how to reply.

"People think," soliloquized he, "that I am made of money, I believe. This is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up this house—carpets, curtains, no end of new things to be bought—I really do not see how I am to give a cent more to charity. Then there are the bills for the girls and the boys; they all say they must have twice as much as before we came into this new house. Wonder if I did right in building it?"

And Mr. Absum glanced up and down the ceiling and around on the costly furniture and looked into the fire in silence. He was tired, harassed, and drowsy; his head began to swim, and his eyes closed—he was asleep. In his sleep he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. Absum asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. Absum presented him with a paper.

"It is your last year's subscription to missions," said he; "you know all the wants of that cause that can be told you. I called to see if you had anything more to add to it."

This was said in the same low and quiet voice as before, but for some reason unaccountable to himself, Mr. Absum was more embarrassed by the plain, poor, unpretending man than he had been in the presence of any one before. He was for some minutes silent before he could reply at all; and then, in a hurried and embarrassed manner, he began the excuses which had appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulties of collecting money, family expenses, etc.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society. Have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. Absum was very uneasy under this appeal; but there was something in the mild manner of the stranger that restrained him, and he answered that, although he regretted it exceedingly, his circumstances were such that he could not, this year, conveniently add to any of the charities.

The stranger received back the paper without reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words reminded him of its well-known claims, and again requested him to add something to his donation. Mr. Absum became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls upon us in these days. At first there were only three or four objects presented and sums required were moderate. Now the ob-



jects increase every day; all call upon us for money; and all, after we have given once, want us to double and treble our subscriptions. There is no end to the thing; we may as well stop in one place as in another."

The stranger took back the paper, rose, and fixing his eyes upon his companion, said in a voice that thrilled his soul:

"One year ago tonight you thought daughter lay dying. You could not sleep for agony. Upon whom did you call all that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of his visitor, whose eyes were fixed upon him with a calm, intense, penetrating expression that awed and subdued him. He drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family of helpless children entirely unprovided for, do you remember how you prayed? Who saved you then?" The stranger paused for an answer, but there was a dead silence. The merchant bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said in a still lower and more impressive tone:

"Do you remember, fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless? when you spent days and nights in prayer? when you thought you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour," said the merchant, with a sudden burst of remorseful feeling. "Oh, yes, it was he!"

"And has he ever complained of being called upon too often?" inquired the stranger in a tone of reproachful sweetness. "Say," he added, "are you willing to begin this night and ask no more of him, if he from this night will ask no more from you?"

"Oh, never! never!" said the merchant, throwing himself at the Stranger's feet; but as he spoke these words the figure of his Visitor seemed to vanish, and he awoke with his whole soul stirred within him.

"Oh, my Saviour! what have I been saying?" he exclaimed. "Take all—take everything! What is all I have, to what thou hast done for me?"—*Selected.*

16

#### TESTIMONIALS

(Reprinted from "Tithing and Prosperity")

"In answer I say, 'No,' emphatically. My own experience is the very best proof to me."

"I am glad to give my testimony to the great blessing that has come into our own lives and the lives of others we know, through systematic tithing."

"I have been tithing for about twenty-five years, and have also done all I could to get others to do the same. I have never known any one who was not happier or more blessed than if he had not been a tither. Of course, we sometimes have losses, and feel hard times, as at present, but in some way God always supplies the

need when the time comes, and gives us the happiness of having something for His work too."

"My experience after ten years of tithing and almost 12 years in the ministry, is that they who really prosper and are generous and contented are the tithers."

"Does tithing pay? I say 'Yes,' it does. I have always believed in giving a tenth to the Lord's work ever since I was converted and I have found that the more generous I was in my own small way, the more I had to give. January 1, 1913, I signed a pledge (to myself) that I would give a tenth to the Lord's work, and that I would keep an account of all receipts and expenditures. To my surprise today I find that my total receipts from all sources were \$1004.25 and my giving has amounted to \$110.60. I am more than pleased with the results it has brought. I am not a rich man, yet not poor. I work in a general store and I think my experience speaks for itself."

"I will answer your question in this way: Five years ago I first became a tither. I tithed for two years. The next year I gave one-ninth. The next year I gave one-eighth. Last year I gave one-seventh. This year I am giving one-seventh. If life be spared next year I want to give one-sixth. As a result I can truthfully say that I am more happy, more generous, and more financially prosperous."

"I have been a tither for about five years, and my experience has been that I am happier and my income has been more than doubled, almost tripled, since becoming a tither."

"One man in particular, the public school janitor, is giving not only his tithe to the support of his own church and her missions, but a few days ago gave \$15.00 to a mission church in a neighboring village just opening. When I approached him on giving more than the Lord required, his reply was, 'I have not suffered any, it does me good.' His very life is an expression of his love for the Kingdom."

"I know very little about tithing as regards other people, but I have proved in my own experience that 'there is that scattereth and yet increaseth.'"

"I have known a goodly number of tithers and they have always been the backbone of the church. One family in particular are farmers, and every member is a tither. They have horses and carriages, an auto, and a piano all paid for. They take all kinds of religious papers and buy many good books. They always give liberally to their own church and to other churches when in need. They are always looking for some poor family to assist, and their faces fairly shine with happiness. They have had much sorrow, but the dear Lord wonderfully lifts them above the sorrows of the world for they can always say, 'It is well with my soul.'"



"I have been more prosperous since I began tithing than before. It deepens our spirituality and makes us feel interested in the Lord's work. It will cure that disease of covetousness which is the special sin of old men."

"I am twenty years of age and have been a tither for two or three years. I believe that for the best results from tithing, it must be begun in youth when the income is not so large. I believe it would be almost useless to appeal to our older members, or to many of them at least, to become tithers."

#### THE WAY TO SUCCESS

Just two men can, if they will, revolutionize the finances of any church; one a live, up-to-date pastor who believes in, practices, preaches and teaches tithing; the other a live, up-to-date layman who, in a congregation of 100 families, will be responsible for the purchase of an average of about \$10.00 worth of tithing literature within a period of six months.

Multiplying these two men in each church by an equal number in all the churches in the United States and continuing the tithing propaganda would, within two years at least, substitute affluence for mendicancy in all our missionary treasuries. Better than all, the gain would be both permanent and increasing. So much for the money side of tithing.

#### And Yet

If I could have the privilege of inducing 100 young people between the ages of ten and twenty, all without regular income, or 100 adults between the ages of thirty and forty, all with regular income, to adopt tithing as a rule of life, I would without a moment's hesitation select the young people.

Why? Because the primary object of tithing is distinctly not to get money; it is to build character, and youth is the time for that.

The cornerstone of all character building worthy of the name is a deeply implanted sense of responsibility to God. Teaching that responsibility in theory only may be, and very often is, evanescent. Reducing it to practice by tithing which can be done by the youngest makes it permanent. The money, while later in coming into the missionary treasuries, would be in very much larger amounts when the young people reach the age of thirty and over. But that is a secondary consideration; building character comes first.

LAYMAN.

16

#### EDITORIAL BREVITIES

Thank God for the things that money cannot buy.

If the Peace Conference fails to protect the rights of the individual it will be a *piece* Conference.

Our disappointments may be God's appointments.

Those who fall into a ditch do not have hold of God's hand.

## The Victory of Mary Christopher

### THE VICTORY OF MARY CHRISTOPHER

(Continued from the October Number)

#### Chapter II—The Attorney's Plea

"Well, that was the most fruitful 'after meeting' I ever attended," said Randolph to his wife, as they sat late that night in their cozy parlor.

Brother Saintly walked home on the air. "Was it a good meeting, George?" asked his wife, who was reading under the drop-light. "Sarah Saintly," returned her husband, as he hung his hat on the nail, "unless all signs fail, Trinity Church is going to have a revival this winter such as we have not seen for thirty years."

And yet there was never a meeting with a more prosaic, matter-of-fact object.

\* \* \* \* \*

Frank Strong was appointed secretary for the evening. After reading the resolution of the Official Board, he added: "We seem quite agreed as to the duty of tithing. You see, Brother Randolph, for the last three weeks we have heard nothing else. Between your sermon, and Brother Sprague's arguments, and Sister Christopher's visits, we have no ground left to stand on, even if there were any disposition to oppose the truth. The only question in our mind is, How shall we dispose of our tenth? I am sure I speak the mind of all the brethren in asking you to state the matter as you did at our last board meeting."

"What Brother Strong doubtless refers to is some words that I spoke concerning 'the storehouse,' suggested by that familiar passage, Malachi, third chapter, and tenth verse," answered the pastor, addressing the congregation. He was a clear speaker, and received the closest attention. Bibles were opened.

"You notice how easily this text falls into three parts," began Randolph. "First is a command, 'Bring ye all the tithes;' second, a challenge, 'Prove Me, saith the Lord;' and third, a promise, 'I will pour you out a blessing.' The unchangeableness of the command, the glory of the challenge, and the certainty of the promise have already been suggested, and need no further discussion now. Only one question remains. 'All the tithes' (or, as the Revised Version more correctly renders it, 'the whole tithe,' meaning a full and honest tithe) were to be brought into the 'storehouse.' The Israelite could not dispose of his tenth as it might please his fancy. It was to be 'brought to God's storehouse, that there might be meat in His house.' What is meant by this?

"To the Jew," continued the pastor, "there could be no question. The 'storehouse' was the temple, with its divinely appointed worship and its priestly sacrifices. The Jew no more thought of diverting his tithe from its proper uses than of profaning the Holy of Holies. The text itself is entirely clear, and needs no comment. It is only in our effort to transfer the spirit of this ancient commandment into modern Church life that many seem to have missed the purpose of the



original law of 'the tithe.' I am not at liberty to use any tenth for indiscriminate gifts. If types and symbols have any meaning, and if there be any force in the eternal fitness of things, then the Church of God is the storehouse to receive and administer the tithes of Christian believers."

As John Randolph paused, there was a hum of subdued conversation. Some shook their heads as though dissenting, some approved, some seemed to wait for further confirmation of their pastor's views. They had not long to wait. Harrison Crossley arose. He seldom spoke, and his words were always valued by those who desired clearly expressed convictions.

"I am of the opinion," he said, "that our pastor has given us no wiser suggestion than the one just made. I was intensely interested when the matter was brought before our last board meeting. I may say that, until some years ago, I was a careful and conscientious tither. Some of you may not think it, but one finds it a deal easier to give his tenth when he is living economically on a small income than when fortune begins to smile, and money is plentiful. I have never given up my early convictions, which were formed in boyhood under the instruction of a godly father, and I have none but myself to blame for the laxity of these later years; nevertheless I am deeply convinced that my gradual lapse as a tither was because I had no clearly defined object for which my tithe was to be expended.

"It was my custom," continued the attorney, meeting the inquiring eyes of his listeners with frankness, "to do as, doubtless, some of you are accustomed. I would lay aside my tenth when I drew my salary, and out of this I would make my various contributions. First came my monthly Church subscription, then my Young Men's Christian Association dues, and after that various charities and the benevolent collections. As my salary increased I was glad to increase my Church subscriptions, until I thought I was paying about my share. Right there was the beginning of my blunder."

"I could wish a few others would commit the same 'blunder,'" said the treasurer, in an audible whisper.

"Yes, but listen," said Harrison Crossley. All faces were turned toward him as he continued: "I thought I was a member of Trinity Church. I was glad of that, proud of it. But I never took in the thought that I was also a living unit in an organism immeasurably greater than any local congregation. I thought after I had paid an equitable share toward pastoral support and current expenses, and had made my annual subscription to the Church benevolences, that my financial obligations had been generously discharged. It never occurred to me that our Church schools and our network of missions in every land are like the thirsty sea, while Trinity Church is but one of thousands of streams and rivulets which should carry their wealth into its bosom.

"What a petty ideals has the man who thinks 'life' is the making of a 'living'! What merchant would continue in business, who, year after year, found that his profits were eaten up by the expenses? What general would lead forth an army to fight for—rations! And yet Trinity Church—and I believe it has a good

average, both of sense and piety—has for years been accounted in a prosperous financial condition. Why? Because, forsooth, we have managed to pay our pastor his modest salary, have incurred no debts, and have usually raised our apportionments for the benevolent collections. That is to say, a Church of two hundred members, most of whom are in comfortable circumstances, and some of whom might be called wealthy, has actually succeeded in keeping its doors open for twenty years without running into debt!"

Harrison Crossley's speech caused a mild sensation. But he had not yet finished. He continued:

"Now, brethren, I condemn only myself when I say that the Lord's tenth has been turned aside from its rightful uses. If you will pardon further personal reference, I continued to make what I considered to be a proper distribution of my tithe, as I have already suggested. This was not difficult, for my tenth was only a small amount. Then came increased prosperity and certain large professional fees. I gave freely to local charities, and aided in the building of Memorial Hall, as you all know; but, somehow, the regularity of my subscriptions was interrupted. I found it more and more difficult to keep account of the Lord's tenth, and, in a word, I finally lapsed into what you have known me to be these last dozen years—a fairly prosperous, fairly generous member of the Church; but the joy and fire of my early manhood has been sadly lacking. I do not begrudge the money I have given to various worthy enterprises. Perhaps it might be said of me, 'These ought ye to have done, and not to leave the other undone.' One thing I know, and confess here with deep regret, I have diverted into other channels much of the money which, by every analogy of life, and the clear teaching of Scripture, should have been paid, as the Lord's tithe, into the treasury of His Church."

"Do you mean the treasury of Trinity Church?" asked Roger Greene, who was wondering how it would seem to record such unheard-of subscriptions.

"Certainly," continued the speaker, who had not yet taken his seat, "always remembering that Trinity Church is but one of many branch agencies, authorized to receive and transmit the funds which belong to the whole Church."

"O, my brethren," continued the attorney, advancing to the front, and facing the congregation with suffused countenance, "I love the dear Church in which I found the Saviour; my memory is filled tonight with its hallowed associations. Why should I search outside its borders for opportunities to invest my Lord's money? The tithe is not a charity. In ancient Israel a special tithe was collected for charitable purposes, and other offerings besides. The first tithe was holy. Not even for the poor could it be used. It was for the solemn sacrifice and the majestic worship of Jehovah. Times have changed, but not the purpose of God. The temple in Jerusalem is no more, but before it passed away there burst from its beautiful gate the evangel of 'the wondrous Son of God,' a Saviour for all the world. Whole continents still lie shrouded in darkness. Multi-



tudes unnumbered wait for the messengers of Jesus—

“Children crying in the night,  
Children crying for the light.”

Without a guide they are entering the shadows of the grave, forty millions every year. O, my brethren, until “the earth shall be filled with the knowledge of the glory of the Lord,” the tithe of God’s people must be kept sacred for the direct increase of His kingdom, and the maintenance of His worship. I have no right to use any portion of it for works of ‘charity’ and ‘reform.’

“Indeed,” and Harrison Crossley’s words were with the authority of the Holy Spirit, “I am bold to say that, if God’s tithe were faithfully paid, and sacredly guarded for its divine mission in the world, there would be such an overflow for charities, for hospitals and asylums, for temperance and social reforms, as these agencies for good have never known. Under the inspiring influence of our Christian civilization, men will never be wanting, who, though they be not themselves personal followers of the Lord Jesus Christ, are nevertheless ready to endow colleges and equip libraries for general and secular education, and for the advancement of science. Under the leadership of Christian thought, and yet alienated from the deeper purpose of God through His Church, a new world has of late come into vogue. ‘Humanitarianism’ is the new shibboleth. More and more does public sentiment demand that increase in philanthropy shall keep pace with increase in wealth. The world will care for its own. Shall not the Church care for its own? In this new day of public-spirited beneficence, shall the supreme command of Christ be slightly received? My brethren, I have erred. I have asked God’s forgiveness. I shall continue to aid worthy causes as I may have opportunity and ability, but henceforth my tithe is sacred for the Church of God, for its schools of Christian training, and for its missions at home and abroad. As the ancient law did not permit the Jew to use aught of his tithe for the payment of a vow, so my tithe is not my own. It is holy unto the Lord.”

As the gray-haired attorney ceased speaking and resumed his seat, Brother Saintly leaned over and whispered, “Ah Harry, I always told you you made a mistake when you did not become a preacher.”

(To be continued)

(Reprinted with the consent of the author and publisher. This book is published in cloth binding, and may be obtained from the Methodist Book Concern, 150—Fifth Ave., New York City, upon receipt of 30 cents).

10

#### PATIENCE

Be patient with every one, but above all with yourself. I mean, do not be disturbed because of your imperfections and always rise up bravely from a fall. I am glad that you make a daily new beginning; there is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.—*Francis de Sales.*

Law is love to a man when he desires to obey the law.

#### THE WAY OF A MAN WITH HIS MONEY

By Leon Wood

ONE is tempted to say, with uplifted hands, “It is too wonderful for me; I cannot understand it.” For men seem to have ways with money as various and vagarious as they have with women, and nobody knows what will be the course of events whenever there is a man with money any more than whenever there is “a man with a maid.” The outcome may be either poverty or riches, a happy home or a summer scandal.

In either case, possibly, possession for a time leads to the presumption on the man’s part that he *owns* the money or the maiden, and then he proceeds to “do what he will with his own.”

He himself is a personality, created to have a dominion; the money is stored personal value, and the maiden is regnant personality. Personality inheres in all three factors. Let us observe closely, for we surely may expect something to happen wherever personality is present.

In “doing as he pleases” there naturally follows profit in the form of increase. He accumulates a fortune or a family. And these are in “his own.” So he says in his exultation, “See what I have gotten!” He forgets the potent power stored within the money, and he overlooks the sovereign soul of the maiden.

One day his friend says: “Come on, Jim; let’s go fishing”—and Financial Affairs flings back, in spite of his longing for relaxation: “Can’t do it, Bill; business before pleasure.”

That night he tosses sleeplessly, for somehow he knows he is not “his own man.” How can he “own” his money? or “manage” his business? It galls him to feel the goad—just as though he had not been called a “captain of finance,” and a “master of the money market.”

In the deepest part of his conscious soul, where he has never heretofore ventured, he knows that his money owns him. It compels him, regardless of health, home, friends and larger self-expression, to do service for *its* enlargement, not for his own development. And he has not even been aware of his shameful servitude. A sense of disappointment and defeat oppresses him. His self-respecting spirit revolts.

Sleep finally smooths from his face the lines of a grim determination.

Next morning he feels lank and looks lean-faced.

“James, we’re going to the woods for a week. Can’t you come along with us?” wistfully said his wife. “You need a vacation.”

“I wish I could, wifey, but I guess I’ll have to gather some big dollars to pay for the fun. Business won’t run itself,” he says grimly, finality in tone and manner.

“Yes, but you don’t run the business; it runs you,” she flashes back.

He is silent. The night’s wrestling is on again with redoubled violence. Is he a majestic spirit, or merely the servant of time and place and things?

Now he feels his midnight’s resolution gathering for



a supreme decision, and presently he hears himself saying:

"All right; I'm yours for a week."

Up in the woods he sleeps and reads and thinks. Often when apparently reading, he is gazing into the shifting shadows and away into the hazy distances—slowly thinking—thinking of Big Business that is eternal, ever-changing, but not quoted on 'change.

The sixth day, after a long walk through the thickets and among the trees, he and his old sweetheart sit dreamily luxuriating in every comfort of indulgent nature.

"I'll do it," he said, without preliminaries.

"Do what, Jimmy?" she inquired softly.

"Acknowledge Him in all my ways!" very slowly.

"Which means—?"

"Money first. Money always has been first with me, and I guess it will have to go before me into the Kingdom. This week has made some things clear that our pastor has been saying, 'It's been a glorious week!'"

\* \* \* \*

They whispered in the market place that James Conroy Pennoyer was slipping a cog or two in his driving power—in his "efficiency." What cared he? He had made his declaration of independence.

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#### THE CHRISTIAN AND HIS MONEY

By Rev. G. Campbell Morgan

The Christian belongs to God—spirit, soul, and body—in all powers and possibilities.

All that the Christian has is to be used with an eye single to the glory of God in the accomplishment of his purposes.

These things being granted, the method of getting will be safeguarded. No person devoted to Christ will be able to follow any calling, or take up any business which is harmful to himself, or to others, merely for the sake of obtaining money. The method being thus conditioned, within the sphere of loyalty to the will of God, the use of money will also be so conditioned. It is at this point that so many mistakes are made. Very much money that is properly made is improperly spent. The purpose of spending is too often that of ministering first to the desires of the self-life, then occasionally—and alas too often meanly—gifts are made to God. This is wholly wrong.

Applying these principles, how should a Christian deal with his money? Of whatever income he obtains, he should say, "This belongs to the Master. I am to discover by honest calculation how much I need for the proper maintenance of my life and home, that both may continue to glorify God. All the rest is to be devoted, as he shall direct, for the extension of his kingdom among men." Upon the receipt of the income the following items should be carefully and prayerfully considered:

1. Necessary for food to the glory of God.
2. Necessary for clothing to the glory of God.
3. Necessary for shelter to the glory of God.
4. Necessary for mental culture to the glory of God.
5. Necessary for recreation to the glory of God.

6. Necessary to minister to the poorer members of my household to the glory of God.

7. All that remains for God's work.

Such a distribution of income would make a great difference in eating and dressing, in home, in mental culture, in recreative indulgence, in sympathetic ministry, and the church would not have to beg for assistance for its missionary enterprises from those who are living in rebellion against the kingship of Christ. Spasmodic giving would be impossible, and the high and glorious ideal of partnership with God would become an every-day reality. This method, moreover, would maintain the ideal of stewardship, and would demand a periodic readjustment of expenditure, according to the rise or fall of income. Here, as everywhere, no outside interference must be permitted, but there must be a constant and unceasing submission to the direction of the King. This will be carried out or not, according to the power which rules by love in the heart. If the love of the Lord be dominant, the delight of devotion will be permanent. If the love of money holds sway, the shameful meanness of giving will continue.

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#### A BARGAIN IN TITHE LITERATURE

To some one who wishes to give one hundred packets of leaflets and booklets on the tithe to one hundred people.

Each packet is in a large heavy envelope all ready for mailing. Will send the one hundred, express prepaid, for twenty dollars or fifty of them for eleven dollars.

The regular price is 25 cents each, which is less than cost. Some of the leaflets are now out of print, but are even more valuable on that account.

Send 25 cents for sample package to

E. L. MILLER,  
105 E. 5th St., Peru, Indiana.

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This is a good world in which to live. Some may not agree with us, but when it comes to experience with other worlds we are all equal. The world is sinful, but that gives us a task that the Master left for us. It is, after all, a good world in which to live. Don't you think so?

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

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C. B. RIDDLE, Editor



# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

## *Be Consistent*

**W**HEN we come to the truth of the matter, we all know, in fact, that no "practice" of giving is really "generally accepted as binding on Christians." For we all know, if denominational reports tell the truth, that as compared with all, only "the few," whether of individuals or churches, do feel bound to give, and do give in any degree worthy of the name. And I feel that the most "unfortunate" thing of it all is that we have not so taught as to get the principle and law of giving fixed in the consciences of our people, just as we have done for the Lord's Day, the Lord's baptism, and the Lord's Supper. And I cannot see how it could be more "Mosaic," and less "Christian," for us to lay emphasis on the law of the tenth, as applied to our money, than it is so when we put emphasis on the law of the seventh, when applied to our time. Our money is not more peculiarly our own than our time; and I do not see how a person who will insist on giving a seventh of time to the Lord could be offended at the claim of a tithe of money also. Certainly, if any objection to tithing is plausible, it must be in the contention that it is legalistic, and as any one may suggest, too illiberal for Christian practice. But the same argument can be just as consistently made against the Sabbath also. And when we teach that a Christian should observe the law of the Sabbath, we do not mean thereby that he is to give no other time to God and the service of the religious life. We know well enough that the surest way to secure a man's generous use of his time for God is to get him to really first give him the holy seventh. It is just as true with the, may I say—holy tenth—applied to money. The seventh, then, applied to time, is the basis of the consecration of all time to God, and the tenth is, likewise, the basis of the consecration of money to him.

L. E. ROBERTS.

*College Park, Ga.*

BURLINGTON, NORTH CAROLINA

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# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO  
TITHING AND CHRISTIAN STEWARDSHIP

C. B. RIDDLE, Editor

Burlington, N. C.

Volume 1

Number 9

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## EDITORIAL

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### THE TENTH LEGION IN CHRISTIAN ENDEAVOR

A few years ago a movement known as the "Tenth Legion" was started among the Christian Endeavorers. The United Society endorsed it. It is simply the enrollment in the national office at Boston, of the names of persons who set apart a tithe of their income for the Lord's work. Here then is a splendid ally in a tithing campaign. By using this regular channel of the Tenth Legion a large per cent of the Endeavorers may be won for the tithing system. The Tenth Legion now numbers 40,950 throughout the world. For literature address, Secretary's Dept., United Society of Christian Endeavor, Mt. Vernon and Hancock Streets, Boston, Mass.

B. W.

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### THREE CLASSES WILL STILL BE NON-TITHERS

#### *The Indifferent Poor*

Nearly every church has such a class. They are irregular in giving, if they give at all. They are irregular in church attendance, and some rarely ever attend. They seem to feel but little responsibility for the welfare of the church. Even though tithing literature is carried their homes some will not read it nor give it serious consideration. Two courses are open, to let them go on in indifference and lose them, or to take time to personally and prayerfully educate and train them to become useful, happy Christians. A long campaign will give time for such development.

#### *The Self-Satisfied Well-To-Do*

Many in this group will still refuse to become tithers. They give only enough to maintain religious respectability. They are living selfish, aimless, easy lives. They do not feel the big tug and pull of the needs of the world. Could this class be made to see the clear joy of Kingdom enterprises, what a mighty power they might become. Shall we let them drift on, and out into the world? No church has a right to lose them. Let the church lay siege to their hearts and lives.

#### *Wage Earning Young People*

Many young people on salaries will feel that the tithe program is not for them. One such at present on a salary of \$15.00 per week is giving five cents per week

to the church. These young people usually spend much more than a tithe on luxuries and frivolities. Fifty cents for the movies, five cents for the church. For the sake of their own spiritual lives and for the sake of the future church the habit of tithing should become a part of their lives.

B. W.

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### OUR ACCOUNT WITH GOD

When we say tithing, or the tithing system, we do not mean the tithing system of the Jewish dispensation. By tithing or the tithing system today is meant the plan of paying 10 per cent of the net income to the special work of the church. By "net income" is meant the gross income, minus purely business expense.

God must have had some purpose in teaching the race the definite idea of tithing. Even before Judaism we have the account of some who paid tithes. Tithing was practiced during the Jewish dispensation. There seem to have been two purposes in the tithing system of the early days; namely, "to develop the giver and to supply a need."

At the close of the Jewish dispensation the world program of Jesus was inaugurated. It is not probable that, at this stage, God would lower His standards. All the reasons that hold for tithing in former ages would surely hold at Pentecost. The two primary purposes—developing of God-like character and supplying the needs for the increasing kingdom—were paramount issues at the dawn of the Christian era. The records show that the Jerusalem church caught this larger spirit, and, in facing the beginning of a universal kingdom, poured out its gift in unprecedented liberality, some even giving all their possessions.

They had all been tithers before; they vastly exceeded the tithe now. To be sure, they were not under law, but under grace. But grace and love are more exacting than legal obligation. The love of Christ is more constraining than the Jewish law. Christ's man must be better than anybody else's man and he must likewise be more liberal.

Facing the world program of our Lord today, it is reasonable and just, therefore, to expect that every Christian—because he is a Christian and under grace—in his giving, shall not fall below the tithing standard.

B. W.



## IN CIRCULATION CIRCLES

The subscription list of THE TITHER is rapidly growing. Our friends are helping us and we appreciate it. One minister sent in 81 in one day. How is that? An express agent in West Virginia, Mr. C. T. Strouse, Cherry Run W. Va., by name and post office, sent us six new subscribers a few days ago. This was his second list. And others are doing the same thing. Thank you, friends. Keep the good work going.

Get up a club today. The price is within the reach of all. Start a tithing band in your church and get the people educated in financing the Kingdom in the Kingdom's way.

A year's subscription might convert some one to the principle of giving one-tenth. Try it.

## WANTED

We want original articles on the subject of tithing and stewardship, also testimonials. Send whatever you have. Help us to make THE TITHER live and up-to-date in every way. It is the only publication of its kind and character and so let us make it useful in every way. If your article does not contain over a dozen words, well and good. In fact it is the short articles that we want.

THE EDITORS.

## ONE OF MANY LETTERS

The following is only a sample of the many letters received at this office: "I have just finished reading the sample copy of THE TITHER that you sent me and thank you very much, so much that I am enclosing my subscription. I have been a tither for a few years but have never seen a paper or magazine with this financial system its main issue. I predict a bright future for THE TITHER and expect to help you increase the circulation."

## A TESTIMONIAL

A friend sends us the following testimonial: "On one occasion, when called by a church nearly ruined by bad management and quarrels, and where they had fairs and oyster suppers to pay pastor's salary, I told them in a preliminary meeting that I would accept nothing in the way of a salary that was not legitimate. I told them that I would not be fed by fairs and oyster suppers. The matter of tithing was introduced and it changed the whole future of the church. Today the church is strong, vigorous and the congregation is very benevolent. My successor is now completing his twenty-third year at that church."

Men in all walks of life and in all denominations are realizing as never before that the interest of the Kingdom has a claim upon their time and money.

God does not need your money so much as He needs you.

## OBLIGATION VERSUS ACCOMMODATION

"Doth he thank that servant because he did the things that were commanded him? I trow not: So likewise ye when ye shall have done all these things that were commanded you, say: We are unprofitable servants: We have done that which was our duty to do." (Luke 17:9-10).

THIS is but one of many passages of New Testament scripture which teach that stewardship is matter of *obligation* and not a matter of *accommodation*. This moral and spiritual obligation applies to finance as well as to prayer and personal work. The law of God permits no man to stand as a benefactor to his heavenly Father, and he who takes that position is condemned by the above passage of scripture.

Since God owns everything which He has created, including man and his money, he has a right to all the benefits which we are to bestow. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." (I Cor. 10:31). We all come short of this ideal stewardship, therefore instead of being entitled to a vote of thanks from heaven, our best gifts and service should be offered in the spirit of apology, because God is not getting his dues.

Stewardship is a *debt* and not a *donation*, and any system of Church finance which reverses this divine plan is not scriptural. The free-will-offering system of Church finance is a tradition of man which makes the Word of God of none affect. Our offerings should be paid as *dues* rather than *donations* to God, lest we pose as benefactors to our heavenly Father and make Christ and his Bride objects of charity.

Christ reproveth that old Jewish tradition known as the "Corban" theory of stewardship which taught that it was a gift whenever the father was profited by the son. It dishonored the parent to have a child pose as his benefactor. (Mark 7:10-13). Most Churches today have adopted the "Corban" system of financiering the kingdom of Christ.

We make the word of God of none affect by a financial tradition which says, "It is a gift by whatsoever thou mightest be profited by me." The tithe system does away with that tradition, for the sacred tenth is paid as a debt and not as a donation. Tithing is a matter of obligation and not a matter of accommodation. It is an acknowledgment of God's claims upon us and our substance.

After his financial claims have been honored in tithing, then free-will offerings may be added for good measure without subscribing to the Corban tradition, but to make *donations* the foundation of Church finance is to make the Word of God of none affect. Children must not pay their father's bills. (II Cor. 12:14). Christ must support his own Bride with his own tithe money, and not be indebted to charitable men.

"He that provideth not for his own is worse than an infidel." (I Tim. 5:8). Benevolences are scriptural and serve a noble purpose in getting those who are fortunate to aid the unfortunate, but Christ and his Bride are not unfortunates and must not be treated as objects of benevolence. Children do not donate money to their well-to-do parents. Christian stewards should not donate funds to the Landlord of whole earth.



Our give-what-you-please system of Church finance has placed a wrong construction upon the fundamental law of stewardship. It has placed the money-giver in the position of a philanthropist toward God when he should have taken the attitude of servant of Christ. The average money-donor in the church has so lost sight of the meaning of stewardship that he feels that his own financial rights are superior to any of the claims of Christ upon his income.

God has ordained that offering money to Christ shall constitute an act of worship by setting forth God's ownership and philanthropy. The payment of tithe rental sets forth God's ownership, and his giving us the use of the nine-tenths sets forth his philanthropy. On the other hand the donation system divides the worship of God's house by offerings which bestows credit and praise upon the contributors.

True tithing is offering the first tenth or the first fruit of all our increase, thus making God first and self secondary in our business life. Any act which honors the God-first principle is an act of true worship, for the God-first principle is the first law of heaven. Our "give-what-you-please" tradition or custom is a self-first law of finance and is self-worship.

Cain started this system of finance by an offering which made self-first and God last. His offering was a donation given as a matter of accommodation. Abel had the eye of faith to see that the owner of the earth had a right to the first and best and so he offered the first fruit of his increase which was acceptable unto God. Abel's offering was that of a faithful steward who realized his financial obligation to his heavenly Landlord. Blood was not required in such stewardship offerings, but God required that the gifts of men be offered in the spirit of worship.

JUSTIN PRESCOTT.

Waterloo, Iowa.

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#### A BUSINESS MAN'S EXPERIENCE

In reply to your favor, asking for a business man's experience, I will say, first, that a good business man wants to know where he stands in all his transactions, and in a matter involving not only life but eternity, he would not be apt to adopt a haphazard system, but one that would give him all the light possible upon the work entrusted him. It seems to me that the only method of doing this is by keeping an account; and I adopted the plan several years ago. This account is credited with one-tenth of my income, and charges are made against it for investments as they are made. If, at the end of the year, my investments for the Lord have exceeded my tithes, I credit the account with a free-will offering, to balance any excess.

So far as business depression is concerned, I only know of it from talking with others and reading the papers. I was expecting a decrease of business all last summer and fall, but it did not come, and at the end of the year, to my great surprise, I found an actual increase of over twenty-six per cent. over any previous year. And our business for this year promises to make nearly as large an increase over last year.

A business man always works a little better with a stimulant than without one, and what better stimulant could he have than a silent partner, whom he is very anxious to please? And will not such a stimulant have a tendency to improve his judgment and make him a more careful, a more industrious, and a better business man? I mention this for the reason that I feel that it has had a great influence upon my business life.

There have been times when I have had pledges mature, or have felt that I was called upon to give to some good object, when, at the same time, I have felt that I could not spare the money, and I have been frequently tempted to put off the Lord's calls and attend to other pressing business obligations first. But there has never been a case yet, when I have responded to his call at such a time, that some unexpected way has not presented itself to enable me to take care of the other obligations promptly.

These things that I have mentioned have helped me, and if you think you can use them with profit, you are at liberty to pass them on as the experience of "a business man in a large city," whom you know. I have been obliged to write hastily, for the favors of my "Silent Partner" keep me very busy.

\* \*

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3:9, 10).

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open up the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Malachi 3:10).

—(Reprinted from a Leaflet.)

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#### "HOW TO TITHE AND WHY" STILL FREE

The time during which the pamphlet, "How to Tithe and Why," will be sent free, postpaid, to pastors in sufficient numbers to supply one copy to every family represented in their congregations, has been extended until July 1, 1919.

We further invite Sunday school teachers and superintendents, also active members of the Christian Endeavor Society, Epworth League, and Baptist Young People's Union, who are interested in tithing, to write us for a very special offer which we are sure will interest the young people and children of the Sunday school.

Please mention THE TITHER and your denomination.

THE LAYMAN COMPANY.

143 N. Wabash Ave., Chicago, Ill.

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Give tithing a fair trial—that is all we ask.

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Where your treasure is there will your heart be.



## The Victory of Mary Christopher

(Continued from the January Number)

### CHAPTER III—THE KING'S BUSINESS

"I want to add but a few words to what Brother Crossley has so stirringly spoken."

William Sprague was on his feet. The close attention which Harrison Crossley had commanded was at once transferred to the merchant. The people knew his sterling worth, and prized his strong yet conservative judgment on all matters of administration. No one missed a syllable as, with grave deliberation, he proceeded:

"Our Lord said that 'the children of this world are in their generation wiser than the children of light.' I have seen commercial houses grow into great corporations, and eventually amalgamate into gigantic land and throughout the world, heaping up riches for their fortunate directors. What is the secret of their success? Organization, economy. I do not now speak of the economic and social problems that are raised by these remarkable combinations of money and brains. I am only suggesting the wonderful possibilities of winning this world for Christ, when to money, brains, and men is added the infinite power of the Holy Ghost."

There was a glow of joy in Brother Saintly's face. Randolph looked and listened with every sense alert.

"Why," continued the merchant, "do not exercise that same business sagacity and broad statesmanship in the Church which we are expected to exercise in the world? Surely 'the King's business' is business! No financial trust has such stupendous income as the combined tithe of God's people. No business organization has such thousands of incorruptible agents. Where can we find directors more judicious than our great Church committees? Where can we discover executive officers more statesmanlike than our bishops and secretaries? Where shall we look for investments more certain of immediate and permanent returns than our Christian schools and the wide mission fields of the Church? Why, then, are our colleges lean with famine, our missionary societies forced to retrench, and thousands of local congregations barely able to meet their yearly expenses? Are our pastors faithless? our schools extravagant? our secretaries inefficient? Have our missionaries wasted the resources of the Church? Ah, brethren, shame is me! We, the people, have heaped to ourselves that which belongs to another. We have eked out little dribs of money, and called them our 'benevolent subscriptions!' We have no business to make our Church schools beg for support; it is theirs of right. The open doors in China and the present unequalled opportunity in India and Japan do not plead for gifts; the struggling Church now forming in these heathen lands asks only the portion that belongs to it, of which it has been defrauded. To think that William Sprague has been eating the bread of the hungry, and yet with a conscience void of offense! And, brethren—shall I say it? You and I are guilty together—'Will a man rob God?

Yet we have robbed Him. Where? In tithes, brethren, in tithes and offerings. God forgive us, and grant us grace to repent, lest we be cursed with a curse."

The hush that followed the solemn words of William Sprague was oppressive. As Randolph stood, leaning over the pulpit desk, he saw heads dropped in silent confession. Tears were in many eyes. Elsie crept closer to her mother with a little quivering sigh. Cyril McDermott had the look of one just awakened from sleep. The young men sitting with him leaned forward with fixed attention.

Frank Strong had been watching the merchant with peculiar interest, amounting almost to fascination. He was confidential clerk of William Sprague & Company, and knew, better than any other man, the sterling integrity of his employer. He had been trained in exact business habits, and instinctively felt that back of William Sprague's burning speech was the cool judgment and matured plan of the experienced man of affairs. The question that formed on his lips was the natural habit of his daily intercourse.

"What would you advise?" he asked, as though it was a matter of the firm's financial policy.

"Simply this," answered the merchant, with deliberate exactness; "let every member of Trinity Church, who is ready to obey the command of God, lay aside one-tenth of his income, and pay the same with a possible regularity into the treasury of the Church, from which let it be paid out, for local Church support and general Church benevolences, according to a fixed proportion, or as may be determined by the tithers themselves!"

It required a full minute for the congregation to take in the meaning of the proposition. Presently a clear voice spoke:

"I should like to ask a question at this point."

All eyes were turned in the direction of the speaker. Percival Hanley, editor of the *Uplook*, had been listening, as was his wont, with quiet but intent interest, his head bent slightly forward, and eyes resting on the ground. The *Uplook* kept abreast of the new age, but it never forgot the landmarks of the past. On matters of opinion, Percival Hanley could "live and let live;" on every question of conscience he was as unbending as granite. His speech, no less than his pen, commanded attention. He had none of the arts of the declaimer; he used the emphasis of clarified thought.

"I have read of other days," he said, "when a great Church was the depository of vast sums of money, and when a world-embracing conquest was the dream of its leaders. But I have also read that those were the days of shameful ecclesiastical corruption, and that love for God was eaten out by lust for gold. Those were the days when the unthinking people paid their wealth into the hands of the priests, as silly sheep caress the hand of the shearer. It has cost mankind much agony and blood to escape from under the yoke of Rome. Do I understand our pastor to teach the divine authority of the priesthood?"

"Yes; the priesthood of the people!"

Randolph's swift answer burst like a ball from a



rifle. He continued, in ringing tones:

"Brethren, the fact is, in our protest against the corruptions of the Roman Catholic Church, we have protested too far. We have so vehemently preached the doctrine of individualism that our social fabric is like to fall to pieces for want of that cohesion which is impossible without organization and authority. *Nihilism and anarchy are the legitimate result of overemphasizing the gospel of liberty.* There can be no true liberty without the reign of law. Protestants would do well to ask if they have not thrown away much wheat with the chaff. I do not fear the boggy man of 'Romanism.' The paths of truth and falsehood lie often side by side. The danger is, not so much that we will fall into the error, but that we will fear to follow the truth. There is hardly one of the pretensions of Rome but that has its roots deep down in the nature of man and its sanction in the Word of God. The folly of Rome and her menace to society is the half-truths with which she deals. The assumption of priestly authority loses its gruesome aspect, and becomes a vital force in the Church, when we remember that, through the Blood of Christ, all true disciples have entered within the veil and are become 'kings and priests unto God.'

"Have you got noticed," continued Randolph, earnestly, "How the Roman Church seems always able to command its forces; always able to pre-empt the choicest real estate for schools and churches; and how, in the face of the Protestant Reformation, it is still able to cover the earth with a powerful propaganda? And yet the history of civilization has proved that the doctrines of the Reformation are the conquering faith, able to transform men and nations from pigmies to giants. This hour, Protestant nations own or control the world's wealth, while vast treasure is in the hands of Protestant Church members. *Why, then, do we creep, when we might fly through the earth with the glad gospel of our risen Lord?* Is it possible that we place less confidence in each other than does the Church of Rome in its Jesuitical priesthood? Is the Pentecostal Church to be forever a dream of the past? Brother Hanley has suggested that 'a world-embracing conquest was the dream' of the mediaeval Church. He mistakes. It was the great commission, the last command, of the Son of God. The shame of the Church is that we have not long since fulfilled our heaven-planned design—the will of God and the desire of angels. O brethren, let us no longer be afraid of ourselves! Government by the people is the final solution of Statecraft. Shall Protestantism fear, shall our own Church fear, to trust itself to the priesthood of the people? We have the triumphant theology, we have the men, we have the opportunity; now give us the tithe of God, that we fail not for want of the bread that perisheth."

John Randolph was always an earnest preacher; he never dealt in pulpit trifles; but seldom had his people heard him lift up his voice with such supreme conviction. Years of thought and study were packed in three minutes of trenchant speech. Percival Hanley arose as Randolph paused, but not to reply.

"My question was not prompted by doubt," he said,

"but by faith. It is because I so thoroughly agree with our pastor, and am in such accord with the proposition before us, that I desired this point well brought out. I am confident also that Mr. Randolph will be the first to agree with me, that, in entering upon this plan of Church finance—for I assume that most of us are agreed as to its desirability—we shall guard ourselves against future dissatisfaction by reserving the right to give direction to our own individual tithes, although the church treasury should act as a clearing house to make the actual payments. Let us not, in our enthusiasm, lightly give away what cost so much to gain. I like that expression which our pastor used, 'the priesthood of the people;' let us not forget the centuries of bloody sweat before such liberty of thought and action was possible. We will pay our tithes into the treasury of the Church; but let us not abandon the principle of individual selection.

"It is a perfectly sound argument," continued the editor, "to insist that our offerings shall go to the worldwide work of our own Church. If a person has lost confidence in the divine mission of his Church, he would better seek membership in some branch of the Church of Christ with which he can have complete fellowship. I have no patience with that affectation of broadmindedness which will see the missionary and educational enterprises of one's own Church suffer from lack of spiritual and financial support, while it talks largely of its 'Christian duty to all the Churches.' Fancy a man permitting his own wife and children to go hungry under the plea that he must do his duty by society! A man's broadest service to society is in providing for the support and education of his own family; and a *Christian's best service for the cause of universal righteousness is in making his own Church a tower of strength.* When Nehemiah built the wall for the oppressed city of God, every man had his part to do, each one over against his own house, and so the whole task was accomplished. A soldier is no less a part of the army because he marches in his own division and bears his own regimental colors. The 'denominations' in Christ's earthly Church stand as so many monuments to commemorate great historical movements when Zion was in travail. The noble Church of England, in common with the other Churches of the Protestant Reformation, helped to lay the foundations of our modern civilization. So also the great Nonconformist bodies of Protestantism tell of days when men bought the right to think and speak, as each interpreted for himself the Word of God, and paid the price with his own blood. So also the Methodist movement in England and America compelled men to examine the practical foundations of their faith, and saved the Church of God from the dry rot of formalism. Denominational loyalty means a full, rounded interpretation of the whole Christian life, for each great division of Christ's Church has its own precious legacy of truth.

"But let me say further," added Percival Hanley, whose eyes glowed under their beetling brows, "that *denominational loyalty is a very different thing from sectarian prejudice.* One of the most pitiful pictures in history is the procession of ecclesiastical bigots, who,



each in turn, undertake to guard the entrance to the fold of Christ—who only is the Door, and who alone knoweth them that are His. Here is the ancient Eastern Church excommunicating and anathematizing her Western sister, the Church of Rome. And here is the Church of Rome, with disdainful looks, refusing to recognize the order of her step-daughter, the Church of England. And lo! here is the Anglican Church, smarting under her wounded pride, and loftily ignoring her own son in the faith, the Church of Christ, called Methodist. The study of theology must dull the edge of one's natural perceptions, for we have the spectacle of one ecclesiastical body, and then another, gravely announcing itself as 'The Church' and the rest of Christendom as the 'seets'—and yet apparently failing to perceive the humor of the performance! Fie on every travesty of Christian fellowship which cannot recognize a brother outside of its own Church wall! Out upon the narrow foreheads who let men perish while they debate the modes of sacraments, or who fancy that the Holy Ghost is concerned with questions of Churchly millinery!"

There was a stir for a moment; then Frank Strong, the business-like secretary, asked:

"But what has that to do with tithing?"

"Just this," responded Hanley, with spirit. "Unless we recognize the dignity of the great Church of which we form a part, with its Divine mission in the world, and except we recognize our personal and vital union with all its interests, we will not be content to make it the depository of our tithes. Men will good-naturedly give 'a collection' to almost any object; but they will make their permanent investments only after mature conviction.

"And now; let me repeat, that, while our tithes should go to the world-wide work of our own Church, within these limits there is still very large room for personal preference, and these individual desires and preferences must be respected or the whole financial plan will presently fall to the ground. Therefore, in order that our administration shall be guarded against a possible temptation, and, in order that every individual shall retain an intelligent interest in the diversified work of the Church, I am confident that each member must be left free to choose the special objects for which he desires his tithe to be expended, and to designate what amounts shall be paid to each."

"Did not Brother Sprague include that in the proposition he made a few moments ago?" asked the treasurer.

"Yes; but it seems to me that a definite plan should be submitted which would make the division of the tithe easily understood, and as easily recorded," concluded Percival Hanley as he took his seat.

"That can be done without the least difficulty," said Frank Strong, who had been busily writing at the secretary's table.

(To be continued)

(Reprinted with the consent of the author and publisher. This book is published in cloth binding, and may be obtained from the Methodist Book Concern, 150-Fifth Ave., New York City, upon receipt of 30 cents.)

## STORING FOR GOOD

Storing for God is a divine method, with a view to giving easily, pleasantly, and liberally, according to means, whenever needy objects arise. The *storing* is *private* with God alone, in view of his goodness and of sacred obligation providing for coming demands. The *giving* is *public* in the sight of men; meeting demands according to provision already made for them. Storing is accumulating a fund for wise application against times of need—sinking a well for the constant retention of a home supply, instantly available for required use—replenishing a reservoir for a regular system of distribution and for possible contingencies. Storing is of God, insuring and constraining to self-prompted, liberal, cheerful, blissful giving. Giving without storing is of man, and, while generally small, tardy, and distasteful at best, requires strong and frequent stimulant for even such exercise.

Storing in contrast to *spending*.—Spending all we have is an animal process—present self-enjoyment. The lowest grades of creatures do that. Sparing, saving some of what we have, is rational. Retention of it for the future is good and noble, being an act of self-denial rather than of self-indulgence.

Storing for God, in contrast to storing *for ourselves and dependents*.—To "store," to save for ourselves and friends alone, nurtures covetousness and avarice under the cover of virtue—suitable providence. To "store for God," as well as for ourselves, cherishes justice to God. Providing first for him who is first and essential, and subordinating all other claims to his. It further cherishes love to God and man and presents undeniable proof of the same in the constant devotion of the first and best, to a far grander object than the gratification of our poor, puny selves.

The process of storing God's portion is of divine origin—"Lay by in store." The Scriptural method of storing for God appears to be necessary for the doing of God's work, in sustaining worship, evangelizing, and succoring the needy satisfactorily. Many Christians present weekly offerings at the sanctuary, not storing God's portion, the true Scriptural method. Weekly offering is good as a convenient way of applying a suitable part of the sacred store to its first claim—divine worship; but without the storing the offering proves fitful and insufficient. The whole question rests upon the admission or rejection of God's claim on a part of every one's possessions; and on the employment of a divinely discovered way of securing that this claim shall be met certainly and first.

JOHN ROSS.

## A FINAL CALL TO SUNDAY SCHOOLS REGARDING ARMENIAN AND SYRIAN RELIEF

The schools of our churches have been co-operating with the American Committee for Armenian & Syrian Relief in the effort to raise \$2,000,000 from the Sunday schools of North America to help the starving orphans in Bible Lands. The money is now coming into headquarters in New York in a steady stream, but it will



take the full help of every school to reach the quota that has been set.

Many of our schools have already given generously but thousands have as yet had no part in this work. Every school that has not yet taken an offering should do so at once, for the sake of the meaning of it to the children themselves as well as what it will bring in financial returns to the Committee, and bread and clothing to the starving children across the seas.

Every school should make sure that offerings that have been or may be taken are sent promptly to the Sunday School Department, of the American Committee for Armenian & Syrian Relief, 1 Madison Avenue, New York City. Checks and money orders being made payable to Cleveland H. Dodge, Treasurer.

While folks are starving money for their aid should not be left idle.

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#### IT IS MORE BLESSED

(A Recitation).

Give! as the morning that flows out of heaven;  
Give! as the waves where their channel is riven;  
Give! as the free air and sunshine are given;

Lavishly, utterly, joyfully give:—  
Not the waste drops of thy cup overflowing,  
Not the faint sparks of thy hearth ever glowing,  
Not a pale bud from the June roses blowing;  
Give, as he gave thee, who gave thee to life.

$\frac{1}{10}$

Almost the day of thy giving is over;  
Ere from the grass dies the bee-haunted clover,  
Thou wilt have vanished from friend and from lover;

What shall thy longing avail in the grave?  
Give as the heart gives, whose fetters are breaking,  
Life, love, and hope, all thy dreams and thy waking;  
Soon, heaven's river thy soul-fever shaking,

Thou shalt know God and the gift that he gave.

—Selected.

$\frac{1}{10}$

#### RIGHT-TO-THE-POINT REMARKS

Render to God the things that are God's.

Giving a tenth is a trust—a trust in the Lord.

No honest, careful man will be financially embarrassed by tithing.

The person who gives one-tenth enjoys his nine-tenths so much more.

To spend money rightly is one of my first tasks as a Christian.

Tithing is the only God-given plan for financing the work of Christ's Kingdom.

My money is mine, only in trust. It belongs to God just as I do.

If the Lord has given you a horn of plenty don't toot it; tithe it.

Heathen nations observed the law of the tithe before the days of Abraham. We should not do less.

Not the tithe, but the tither,

Not the gift, but the giver,

Not the money, but the man,

Not the possession, but the possessor.

—*The California Endeavorer.*

#### ORIGIN OF THE TENTH LEGION

A few years ago Mr. W. L. Amerman, of the New York City Christian Endeavor Union, conceived the idea of enrolling the tithers of that Union under the name of Tenth Legion. The name was suggested to Mr. Amerman by Ceasar's famous Tenth Legion. It implies that givers of the tenth may accomplish as great results in the warfare of Christ's kingdom against the evil that is in the world. This proved to be such a success in New York that the plan was later adopted by the United Society as a world-wide movement for generous giving.—*The California Endeavorer.*

$\frac{1}{10}$

The Methodist Church has started a campaign to secure a million tithers.

$\frac{1}{10}$

Help us to increase the circulation of THE TITHER.

$\frac{1}{10}$

Give and it shall be given unto you.

$\frac{1}{10}$

#### "IS TITHING WORTH WHILE?"

Notes from a Few American Churches

(Reprinted from "Men and Money")

Englewood Christian Church, Chicago, C. G. Kindred, Pastor.—1899, refused credit for five gallons gasoline; 1912, credited up to \$20,000 for improvements. "In 1902 began to impress justness and reasonableness of God's claim to one-tenth of our incomes."

$\frac{1}{10}$

Ross Avenue Baptist Church, Dallas, Texas, Chas. D. Fine, S. S. Supt.—Organized 1908 by 62 poor working folks. Have administered \$75,000; never had a collection in the church, nor a pay social, nor any schemes to raise money; just completed handsome building. Teaches tithe as standard, but not a "law" in sense of test for communion.

$\frac{1}{10}$

Methodist Bible Woman's Training School, Miss Mildred M. Blakely.—Deaconesses and Bible Women taught tithing from beginning. Acknowledging the Lord with the tithe laying foundation for self support.

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

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C. B. RIDDLE, Editor



# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

## How to Preach the Tithe

**F**IRST of all, the preacher's standpoint must be Christian. Jesus Christ did not teach the words of a book. He taught the core and heart of things which are hidden in the depths of the Book. Hate in the heart is murder; a lewd look is adultery; love is the fulfilling of the law. Teaching like this gets into the marrow of things. This is Christianity. It never can be of the letter; it always is of the spirit. Therefore, when an intelligent Christian minister speaks of, "the law of the Lord," he means that hidden, but vital element of truth which proceeds from the nature of God Himself. The form of it may be expressed in words, but not the living heart of it. For this there is no speech nor language; its voice cannot be heard.

Whatever may have been the Old Testament requirements concerning the tithe of Jehovah, and whatever may be the New Testament suggestions (and we find them) concerning this same separated portion, we are to seek with knowledge and judgment, to discern the wide meaning of it all. If the tithe is to have any place in Christian propaganda there must be found for it spiritual depth and permanency. The preacher must go to the foundations.

(Reprinted from Men and Money)

*"What a man does with his money determines what his money does with him."*

BURLINGTON, NORTH CAROLINA

VOL. I

APRIL, 1919

NUMBER 11



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# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO  
TITHING AND CHRISTIAN STEWARDSHIP

C. B. RIDDLE, Editor

Burlington, N. C.

Volume 1

Number 11

## EDITORIAL

### EDITORIAL NOTES

There is no sin in making money, provided it is by honest methods.

The Church has no right to glory in its poverty. Christ did not teach that we should remain poor.

So long as selfish hands hold God's money, the Church cannot prosper.

An *offering* comes after we have paid our debts—our debts to God.

You say that tithing puts the Church on a cash basis. Good! She has been on a credit system long enough.

Giving is a growth. When a man has money and fails to let God have His part, the usual reason is because the man has not been taught to give.

When a man considers that he is a steward of what he has, he will take more thought as to how he will administer it.

Let there be a crusade everywhere to say *offering* instead of *collection*.

It may be a thing with which you cannot very well reckon, but the man who *really* dedicates a part of his money to the Lord dedicates his life also to the Lord.

There is no Christian satisfaction in being a miser. Miser seems very much akin to *miserable*.

Those who begin to tithe keep at it. There seems to be no disappointment about it.

One-tenth is not all that one should give—that should be the minimum amount.

Civilization is not secured by poverty but by property. Society would be better off if we had less poor—and we would have less poor if more men would give God a square deal.

Get your friends to subscribe to THE TITHER.

### WORTH WHILE FACTS

Churches that have not tried out the principle of tithing do not know what great blessings it will bring to them. Some think that the "old way" is all right. It is all right if you wish to keep in the old rut. In *The Christian Index*, Atlanta, Ga., we find the following sent that paper by "Correspondent":

#### Grace Vs. Tithing

Under grace Woodlawn church, Augusta, during the year 1917, received very few members, dismissing nearly as many as were received, paid \$156.00 to all missions and \$1,400.00 on church building debt. During the last twelve months with less than half the membership tithing, we gave to all missions \$2,400.00 and paid off the new building debt amounting to \$5,200.00, besides giving \$455.00 to visiting preachers in two meetings, establishing and maintaining a mission Sunday school in the mill district, supporting one of its young ladies at the Training School, Louisville, Ky., received fifty-six new members in the month of March; licensed a young man to preach, two more young women volunteered for the Training School, and adopted a budget fifth Sunday in March carrying \$11,500.00 for all purposes. And yet some Baptists claim that tithing is out of date, has served its purpose, etc.

#### TO

### SAMPLES FROM OUR MAIL

Rev. R. M. Andrews, President N. C. Methodist Protestant Conference, Greensboro, N. C.—I think that THE TITHER is a readable paper and is a large force for generating greater liberality among those who read it.

Mr. H. Willard Barr, Greenville, S. C.—I enjoy THE TITHER so much that I do not want to miss a single issue.

Rev. Jas. W. Marshall, Stated Clerk and Treasurer Ouchita Presbytery, Camden, Ark.—I am certainly glad that you have started THE TITHER. I sent it to nearly every family in my two churches. They recently became independent, self-supporting churches.

The columns of this paper are open to all who desire to write on the subjects of tithing and Christian stewardship. We shall be glad to have contributions from any reader. Help us to make the paper better all the time.



## PUTTING MOMENTUM IN THE CHURCH

**T**HIS is the day when business men are looking for results, and to get results they know its costs. What is true in the material world is equally true in the spiritual. The church must spend and spend lavishly in the near future if she is in any adequate measure to meet her God given opportunity and responsibility. This is the time of all time when "the King's business requires haste." The doors are wide open the world around, and the church must enter in regardless of the cost. Here it is true to save one's life is to lose it, but to lose one's life for the Master is to gain it. Preaching alone will not save the world else the world would have been saved long ago. No age ever produced greater preachers than the past century. But what of the progress of the Kingdom? When we compare the work of the church at home and in foreign lands with our boundless resources, we must admit, if we are candid, that we have been doing but little more than playing with the great task of world evangelization. If we seek the cause of the failure, do we not find it in the lack of funds with which to carry on the work? Men could not be sent out, and the work already begun could not be sustained, solely for the lack of funds.

This overwhelming fact has been born upon the minds alike, both of the ministry and the laity. It has had its effect. We are therefore entering upon a new era in church work where the importance of money in the work of the Kingdom is receiving its rightful emphasis. Men all along the line are stepping out to shoulder their responsibility in this new day. This forward movement finds concrete expression in the unheard of benevolent campaigns which practically every great Protestant body in America has on for the year 1919. The stewardship of life and property is a truth finding ready response in the hearts of the people, and men everywhere are anxious to give that they might enter this larger, richer, fuller, freer Christian experience. It is a glorious opportunity and at the same time a solemn responsibility for the ministers, the rightful leaders of the church, in all of its progressive work. The question which we brother ministers must face is this—in the words of Dr. John R. Mott, "Will we gear up ourselves with this sacred trust?" If we will, then it will be our privilege to lead our people into this higher life movement, and save our land from the curse of crass materialism. But if we fail to catch the vision, then our people will perish. But what could be sadder than to see the wheels of the Kingdom being clogged because the minister lacked the vision of his day and opportunity? But it is of just this danger that I wish to call special attention to in closing this article, because I am constantly being startled by the fact that the business men of the church in many cases are wider awake to this new responsibility than their ministers. Quite recently I have seen more than one church which had no pastor set a pace in the benevolent campaigns that was not followed by sister churches that did have pastors, and the question naturally arises why? The only answer I have is this, the minister to whom the

church looks for leadership is not leading his people as he has opportunity. So I make my plea for the minister to make a more careful study of the part money must play in moving forward the church of Christ in the world. Faithful leadership here will give momentum to the Kingdom and the coming of the King.

J. M. WALKER.

*Marlington, West Virginia.*

10

**MONEY'S PART IN THE WORLD'S RECONSTRUCTION**

**W**HAT do we mean by reconstruction? We mean building again or anew. In France and in Belgium they know what reconstruction means for their homes have been destroyed by the ravages of war and their fields are desolate. Reconstruction for them is a big task and it will take money and more money to do it. But the task of reconstruction of the homes, fields and industries of France is not greater than the problem of reconstruction of moral and spiritual things at home.

We have recently passed through the greatest war in the history of mankind. It has been so broad in its scope as to include the uttermost parts of the earth and in the readjustment of things the uttermost parts of the earth must be considered. The time has passed when we can afford to consider only the things at our own door, we must consider the world.

First let us consider some of the things which had to be suspended during the war and which must be begun now. We are all agreed that there was not much building of churches and schools. We were asked to save materials and we gladly did it. There was not much extra effort put forth for great missionary enterprises because our government needed our money and it had our men. In our well established schools the emphasis had to be put on military training rather than upon other things for the war had to be won to save civilization.

Now the task is before us of making good the loss. Or do we consider it a loss? Maybe we have been taking lessons in how best to do the big task that is before us. But what is going to make good this loss? While there is no one thing that will do it, still, a big factor is Money. Money! What a power is money! What an asset is money! What a responsibility is money!

What will money do? First it will build and endow colleges—Christian colleges. It will make it possible for these our men, men who braved the perils of the sea, fought over plains, swam rivers flowing with blood, tunneled mountains and charged the almost impregnable fortresses of the enemy to come back home and use the same energy in mastering the courses our schools offer in order that they may be prepared for a more useful career.

In the second place money, in a sense can preach the gospel—preach it to the heathen. Almost every mission station known to men is crying out for more workers and most of the Boards could find the men if they had the money. Who knows but that the returned soldier who has stood shoulder to shoulder with the peo-



ple of the world will not be the first to go to preach the gospel of Christ to a lost world? It is true that during the war men were as scarce as money but now the situation will be changed and no doubt the men can be found. So that as men give they may feel that the dollar they give will carry a glad message to the uttermost parts of the earth.

Now the giving of this money ought to be a pleasure rather than a duty. Practically every denomination in our country has on a great drive for funds with which to finance the work of the kingdom. As people have learned to give during the war and have found pleasure in it so they will know how to give in these great drives for the Kingdom. And when people can be made to see that dollars can lighten up the dark continents of earth, change civilization, strengthen the weak, make wise the ignorant and preach deliverance to the captives then surely they will bring the tithe into the storehouse of God and prove Him therewith so that He can open the windows of heaven and pour them out a blessing so great that there shall not be room to contain it.

J. E. PRITCHARD.

Burlington, N. C.

#### <sup>10</sup> A HINDU TITHER

A missionary from India tells of a native helper, Bhelsari Naiah by name, who was converted to tithing. After he had tithed three months he was asked if it worked. "Certainly, Sir." "And how is that? You were always complaining of being hard up, and even in debt, when you used your whole income for self; now you give one-tenth to God, you have no complaints." "Ah, sir, the nine-tenths with God's blessing is better far than the ten-tenths used to be without it."

Bhelsari's testimony is a typical one about tithers. When one obeys a command of God, he receives a blessing. Tithe paying always brings with it a blessing. Of course, none pretend that a tither is to be a recipient of blessings when his only good quality is that of tithing.

A. B. STRICKLAND.

#### <sup>10</sup> SOME TITHING CHURCHES

Chas. S. Smith, President Elder, Beaumont District, Texas  
Conference

In March, of the present year, during a series of revival services in which the pastor of Jasper Station, Rev. R. A. Gates, was assisted by Rev. O. F. Zimmerman, emphasis was laid upon tithing. Many of the membership, including almost every member of the official board, and probably every steward, agreed to become tithers. The number was sufficiently large to cause the Church to be regarded as a "Tithing Church." The official agreement was to tithe-throughout the Church and to bring into the storehouse (the Church) the tithes and offerings. It was decided to take no more collections. At each entrance of the Church there has been placed a table on which are two stationary boxes, one for the tithe and the other for "Offerings." No outside collections are solicited, nor is the basket passed at any of the services. All moneys for

every purpose, are deposited in the boxes.

How does it work? Salaries, all current expenses of the local Church, and Conference assessments, though larger than ever before, are provided for with an ease that is pleasing indeed. Other benevolences are more generously provided than at any time during the long and honorable history of the Church. Nor has the Church at any time during its tithing experience been pressed for funds. The report of the Church treasurer to the third quarterly conference showed a balance of \$450.00.

Roberts Avenue (Beaumont) and Sour Lake Church, of the Beaumont district, have each many tithers, and use methods much after the order of the Church at Jasper. The finances of these three pastoral charges are decidedly more satisfactory than those of any other charges of the district. They also more nearly measure up to their financial ability.

#### <sup>10</sup> SATAN'S USE OF MONEY DESTROYS: GOD'S USE OF MONEY CONSTRUCTS

Much of the world is in a chaotic condition. Even that part of the world best organized and apparently most progressive finds much of its machinery of government and commerce out of gear and working rather spasmodically. Some of the machinery needs urgent repairs. Other machinery must be "scraped" and new machinery take its place. The efforts to do this work we generally refer to as the *reconstruction of the world*. Before we can do a job at reconstruction we need to pause long enough to see what caused the destruction and in our plans for the future seek to avoid the destructive forces.

While many incidents or details might be mentioned in the work of destruction we believe that we may truthfully say that the main destructive force has been MONEY—the Lord's money misappropriated by the devil. The Lord's stewards have been asleep during working hours and while they slept the devil and his imps have rifled the money tills, and with their ill-gotten gains have debauched the world.

Caught at his game the devil seeks to cloud the real issue and to evade acknowledgment of guilt by bringing forth varied plans for the reconstruction work. But Christ is the light of the world. He came bringing truth and light. If the world is to be reconstructed in a manner that will be permanent it must be in keeping with the plans of Christ. The devil will never use money for this purpose nor will he knowingly and willingly permit others to do so. Therefore it now behooves the Lord's people, those who call themselves Christians; those whom the Lord calls his stewards to rise up in their power and take a guiding hand in that part of the money of the Lord which comes into their hands and a large proportion of the wealth of the world is in the hands of Christian people.

The Lord's money should furnish equipment for the evangelization of the home and foreign fields. The Lord's money should not be used for anything that hinders in any degree this evangelization of the world

W. S. PATTERSON.

Madison, Fla.



## GOD'S STEWARDS

R. L. Davidson

**H**UMAN life, in all its various phases, suggests an unseen Capitalist who has invested largely in us, and who is looking for returns. By a kind of celestial bookkeeping, there is maintained a debit and credit account between this great Capitalist and us. At the beginning the account is all on one side. Our very personality, to which we cling as most centrally ours, was not of our ordering. That we should have begun life on this earth instead of on Mars or Jupiter or Venus; that we should have been born in the nineteenth century instead of the ninth and ninetieth; that we should be of a particular physical and mental capacity, with gifts and predilections for law, medicine, teaching, finance, or agriculture, instead of some one of a thousand other possibilities, are not of our choosing, but are the orderings of that mysterious Investor. For some time after our arrival in this world, we are recipients and absorbents only. "Life's hoarded capital is at every turn being lavished upon us. The universe flows in through myriad open gateways of the soul, leaving deposits of all kinds from its infinite storehouse."

But there is another side to this marvelous bookkeeping. The Capitalist with whom we have to deal, lavish though he be, is no aimless spendthrift. Like men, he expects returns from his investments, and insists upon getting them. We are only stewards of his. Nothing we hold is ours. Our very personality belongs to him by reason of the threefold tenure of creation, preservation, and redemption; and our material possessions belong to him, not only because the ownership of person carries with it ownership of property, but because the title to all things, both in heaven and earth, is vested in God. "Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also with all that therein is." Man has never created one thing. He has contented himself with appropriating the creations of God and their natural increase. As between me and my fellowman, what I hold belongs to me, and I have a right to defend my title to it; but as between me and God, it belongs to him; and because of his ownership of all things, he has the right to determine to whom he will entrust his wealth, how long they shall retain it, the terms on which they shall hold it, the uses they shall make of it, and when and what kind of a settlement they shall make to him. If the landlord and the money-lender, whose titles to their property are relative only, have this right, how much more God, whose title is absolute! The tenant does not dictate to the landlord what crops he shall raise nor what rent he shall pay; neither does the borrower decide what interest he shall pay to the lender. A man has no more right to determine the terms and conditions of his stewardship than he has to determine the terms and conditions of his admission into the kingdom of heaven. This prerogative belongs to God, and in his holy Word he has clearly set them forth.

1. *God Requires that His Stewards be Faithful.*

"It is required in stewards that a man be found faithful." They must be faithful in the accumulation

of wealth as well as in its disbursement. They must increase his capital by honest trading, and not wrap it up in a napkin and lay it away, as did the man that was entrusted with the pound. Their business methods must be controlled by the Golden Rule, so as not to scandalize their Lord. They may embezzle, by misuse, or misappropriation, the funds of God entrusted to them, as truly as the funds of their fellow men, and it is certainly no less a crime. God reserves the right to withdraw his stewardship at any time on account of unfaithfulness. "What is this that I hear of thee? Render the account of thy stewardship: for thou canst be no longer steward." (Luke 16:2).

We are God's stewards, and we must always seek his profit and not our own in every investment.

2. *God Requires that His Stewards shall Make Accounting to and Settlement with Him.*

"Every one of us shall give an account of himself to God." (Romans 14:12). Some determine the amount of their offerings by what some one else gives or by some apportionment, thinking that when they have satisfied their brethren, that they have satisfied God. All accounts must be settled satisfactorily to God, and all returns must be made to him.

3. *God Requires that His Stewards Make Accounting to and Settlement with Him Each Week.*

"Upon the first day of the week let every one of you lay by him in store as God has prospered" (I. Corinthians 16:2). God has bills to meet each week—the hire of his servants—and he must meet them or lose his credit. He has voluntarily placed himself in dependence upon his stewards for the funds with which to do this; therefore they dare not fail him. Neglecting to settle overdue claims is defined in the Scriptures as "robbing God." There are men so scrupulously honest that they would not take a penny from their fellow men, but who can rob God without a tremor.

4. *God Requires that Each Steward shall Make Settlement with Him Each Week.*

"Every one of you" is the divine injunction. The boys, the girls, the husbands, the wives, the rich, the poor, are all included in this command. The husband cannot give for the wife, nor the parents for the children, any more than they can believe and go to heaven for them.

Not all of God's stewards, as the merchant and the farmer, may be able to make full settlement each week, but they can approximate it according to their best judgment, and then make final settlement at the end of the year, when invoice has been taken and all accounts audited.

5. *God Requires that Each Steward shall Settle with Him on the Same Basis.*

"As God hath prospered" is the divine rule. God has never required of his stewards less than one-tenth of their increase. This law does not smell of the smoke of Sinai, but antedates Moses hundreds of years, and is based upon the inherent relationship of God and His stewards. The law of Moses was given to define this relationship, and to regulate the conduct of stewards toward their Lord and Master. This demand is not excessive. Borrowers pay ten per cent. interest for the



use of money, and tenants pay one-third of their crop for the use of the ground, and still prosper. One-tenth from God's stewards is far more reasonable than one-third from the tenant. The landlord furnishes nothing but the land, while God not only furnishes the land, but the seed, and the sunlight, and the moisture, and the horses, and the plows, and the very life and strength of his stewards. Men labor six days and give God the seventh, and prosper more than when they labor the full seven days. Nine-tenths of our income with God's blessing is better than ten-tenths without it. God's stewards are not limited to one-tenth, however. The smallest amount required of stewards is one-tenth. The large steward can give one-half of his increase with less sacrifice than the small steward can give one-tenth, and he should do so. What God demands is that our giving shall be in proportion to our prosperity. This does not mean, however, that the nine-tenths belong to the steward after he has given God the one-tenth, any more than the principal belongs to the debtor after he has paid the interest, or the land belongs to the tenant after he has paid the rent. It is capital left in his hands to use for God.

6. *God Requires that His Stewards Treat Him as a Preferred Creditor.*

"The first of the first fruits of thy land thou shalt bring into the house of the Lord" (Exodus 23:19). Stewards are not to settle with God after all their other creditors are satisfied, and their own wants and that of their families are supplied; but he comes first. It would be just as dishonorable for God's steward to take his share of their increase and pay other claims with it, as for the debtor to take the interest due the creditor, or the tenant to take the one-third due the landlord and pay other claims with it. The first obligation of the debtor is to the creditor who has furnished him with his working capital, without which he could not engage in business. Therefore, the steward's first obligation is to God, who has furnished him with his working capital, in the way of brains and brawn and material wealth, without which he could not meet the smallest claim upon him. It is to the interest of all his other creditors that he keep on good terms with God. He ought to prefer him above all other creditors.

7. *God's Stewards are to Settle with Him Voluntarily.*

"Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (II. Corinthians 9:7). God's stewards ought to settle with him without being asked to do so. An honest debtor will pay his debts whether his creditor demands it or not. Much of the vitality of our churches is consumed in getting the members to pay their debts. If God's stewards would settle their accounts with him freely and voluntarily, the vocation of the ecclesiastical money lifter, with his corkscrew methods, would soon come to an end.

8. *The Faithful Steward has the Promise of Great Temporal and Spiritual Blessings.*

"Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3:9, 10). "Bring ye all the

tithes into the storehouse . . . and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Malachi 3:10).—Published by the Stewardship Department of the United Brethren Church, Dayton, Ohio.

16

CHRISTIAN STEWARDSHIP

By Hon. James M. Robertson

(Reprinted from the Christian Advocate)

The subject of Christian stewardship is one of vital importance from the subjective as well as the objective standpoint. What we really believe and daily practice in our lives affects our character. It also determines whether the Church shall be adequately or inadequately supported and sustained. It is a commonplace in theology and in current thought that God is not only over all, but the owner of all. No one would question the Psalmist that the "earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." To his proposition there is almost universal agreement, but few of us put into practice the deep and far-reaching principles involved. One has said that "An honest man is the noblest work of God." Whether we accept this statement as true or repudiate it as false will depend upon our definition of the word "honest." If this statement has reference to business relations between men only, then it is false; but if used in a larger and more extended sense, then we accept it. It is easy to find men who are strictly honest, judged by the world, who are nevertheless dishonest in the larger relations of life toward God. Our trouble is not that we over-emphasize honesty as between man and man, but that we overlook or ignore the possibility of our dishonesty in our relations to God, the creator and owner of all of us. Are we really honest, or are we really honest in the lower sense of man to man? That a man should, if possible, pay his honest debts is a truth universally accepted. Men attempt to justify almost every act and crime known to the law except that of dishonesty among men. Men have defended the liquor business, gambling, the red-light district, Sabbath desecration, and almost every other wrong known to frail humanity; but have you ever heard one say that an honest debt should not be paid where payment is possible? So our trouble is and has been that we have failed to recognize obligations which were and are upon us—why we owe God and why we should meet this obligation.

No man owns anything. He merely holds what he has in trust from God for the purposes of the kingdom; and yet, unfortunately for us, many of us still adhere to the heathen conception instead of that taught by the Bible. In contradistinction to any other man, you own your home; as against him and all others it is yours, and the terms of ownership are absolute in that limited as between man and man; but as between God and yourself, it is he who owns the house deeded in earthly courts to you. It is his, intrusted to you as a steward. This law of God's ownership, or stewardship, if you please, is universal. A man who deliberately violates a trust, takes for his own use that which has been in-



trusted to him by another, is worse than the highwayman. An honest man cannot afford to violate a trust. What we have we hold in fee simple as against all other men, but it is always in trust from God.

We have been blind to the great fundamental truth of God's ownership and our stewardship. But the time has come when, as individuals and as a Church, we must face the facts as they are and become either faithful stewards or deliberate defaulters in the sight of God. Our accountability to God for every dollar we handle and spend, for all we have and are, cannot be escaped by denial upon the one hand or by ignoring it upon the other. An honest obligation is not paid by a mere denial, and ignoring a debt does not pay it. We have acted as the absolute owners of everything we have and everything we control; but God is calling us through the widespread stewardship to the great and higher truth so plainly taught us by Jesus Christ. Every one is under this law, rich and poor, in or out of the Church, he who by denial attempts to escape and he who by acceptance finds in it the place of peace and power.

We must give to this great fact of stewardship more than mere assent. It must be incorporated into our thinking and become the principle governing our daily life. What we do regarding the principle of stewardship declares what we are and determines what we shall be. What we commonly call the Jewish law of the tithe existed and was practiced by various peoples before Abraham ever left the shelter of his father's house to go forth to an unknown land. His meeting with Melchizedek, king of Salem, is an illustration of this fact. It was incorporated into the Jewish law and life, but did not originate with the children of Israel. Many devout and scholarly men hold that the law of the tithe and all other laws passed away with the coming of Christ. Whether we accept or reject this view, there is one point at which we can all meet and one fact upon which we can all agree—namely, that God does not set for us, who are the heirs of all the ages and who have all of the blessings of the gospel of the Son and who face the open doors of the twentieth century, a lower standard of liberality than was set for the Jews three thousand years ago. Whatever conclusions we may reach concerning the tithes, we certainly cannot think of paying less than ancient Israel paid before gifts and freewill offerings were made. Avarice is an evil so great and insidious, so destructive, that Christ gave warning again and again concerning it. We must not approach the practice of tithing from any narrow or legalistic standpoint, but surely we should dedicate to the service of God at least one-tenth of our income as an acknowledgment of his ownership of all. Paying the tithe for religious purposes does not release us from the law of stewardship concerning that which is left, neither does it represent what many should pay for the purpose of the kingdom. It is an acknowledgment of God's ownership of all, not the settlement of any account he may have against us. It is the beginning and not the end of Christian liberality.

*Meridian, Texas.*

#### COURTESIES TOWARD THE MINISTER

Ministers need not read this—it is for the laity. There is no penalty, however, if a minister does read it. The sole object in writing it is to enable our church members to see more things from the pastor's viewpoint.

1. Remember that your pastor is human, and can make some mistakes.

2. Attend all the service possible, and be on time.

3. Invite others to go with you to hear *your* minister. Be proud of him—if you can.

4. Pray for him and his daily work; he does that for you and yours.

5. Watch your life, so that he will have no *unnecessary* mortification because you belong to his flock.

6. Pay promptly what you owe him; see that his salary is paid promptly.

7. After he receives his salary, remember that it is *his* to do as he pleases.

8. Don't buy his clothes, nor his wife a hat; if you have a liberal streak, give him the extra money. Let him choose his own clothes, and give his wife the same privilege about her hat.

9. When you are ill, send word to your pastor as well as to your physician. How can he know unless he is told?

10. When you die, have it arranged so that the minister will be notified in time to re-arrange his plans to meet yours, if necessary. (but I was there on time).

11. If you wish to die happy, stand by your minister in all *needed* improvements. Give him all possible opportunity to build up God's Kingdom.

12. Be courteous by hearty *appreciation*; plan little surprises for him by suggesting the omission of a service if you know he would like to be elsewhere for something special; or a vacation, or tickets to a lecture. If his sermons help you, tell him so; if they strike you rather hard, thank him heartily.

13. Always remember that his wife and family are his own: they belong to his home, and are for his comfort. You only hire *him*, not his family. His wife has household cares as well as the lady members of the church, and it takes time and strength to keep her home as you wish it to be kept.

HENRY CRAMPTON.

*Columbia, Ga.*

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

PUBLISHED ON THE FIFTEENTH OF EACH MONTH

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C. B. RIDDLE, Editor



## AN ANNOUNCEMENT

We will soon be ending our first year's work of issuing **THE TITHER**. The popularity of the paper has grown, its circulation has grown, and we trust that the Kingdom's interest has grown because of its work.

Let the public now understand that the men connected with the work are *not* on salary. They are doing their work *free* of charge. The editor-in-chief and publisher of the paper is already busy with the affairs of a denominational paper, but does his work without charge.

Some things are born of flesh, some come from the earth, and others come from the mind. Ideas are "born" because of thinking. Men during the last few years have been thinking of their responsibility to the Kingdom in terms of their money. All denominations that are really doing things are advocating tithing and Christian stewardship. **THE TITHER** was "born" in this much thinking of money's relation to the Church. It is the only publication of its kind in the United States. It ought to be read and heeded by many, many thousands.

We have enlarged our work. Beginning May 1, 1919, we will issue a monthly series of *Three Minute Talks on Tithing and Christian Stewardship*. These talks will be in leaflet form and will be sent to pastors who apply for them. They will be sent on condition that the pastor read the "Three Minute Talk" before his people and then get a copy into the hands of each of his members so far as practical and possible. In this way we hope to get the idea into the minds of many thousand persons each month.

Already we have on hand applications calling for about twenty-five thousand copies of the first "Talk" and more applications are reaching us each day.

There are friends who are making our new work possible. However, we can only go to their limit, and that limit is about reached now. We believe that others are willing and anxious to help us spread the gospel of tithing and Christian stewardship in this practical way. If so we shall be very glad to welcome your assistance, let it be large or small. *All contributions will be personally acknowledged.*

We invite correspondence and solicit the co-operation of Christians everywhere regardless of denominational lines. We are endeavoring to help the Kingdom first and the denominations second.

## THE TITHER COMPANY

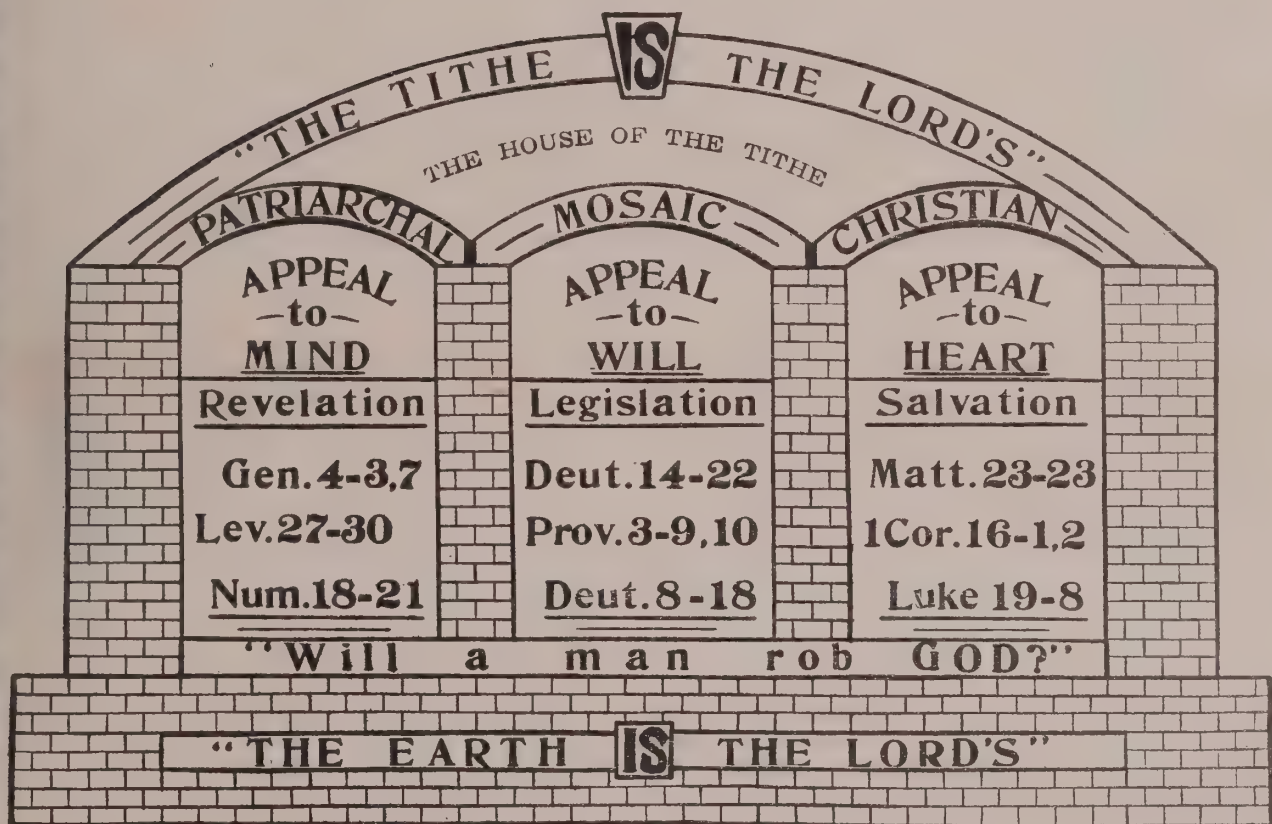
C. B. RIDDLE, EDITOR AND TREASURER

BURLINGTON - - - - - NORTH CAROLINA.



# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP



(Courtesy of The Western Christian Advocate.)

BURLINGTON, NORTH CAROLINA

VOL. I

MAY, 1919

NUMBER 12



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## The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO  
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C. B. RIDDLE, Editor

Burlington, N. C.

Volume 1

Number 12

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## EDITORIAL

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## MONEY AND RECONSTRUCTION

You noticed that when you filled out your income tax return that 15 per cent was suggested for religious and benevolent causes. The United States government recognizes that the good citizen contributes for the welfare of humanity.

The plans and ideals of those most concerned in this period of the world reconstruction take into account the fact that money and lots of it shall be required to meet the needs of this present day. The real Christian will want to have a financial as well as a big prayer part in this great work.

Speed your enthusiasm and prayers for world reconstruction by putting your dollars into it. K. L.

 $\frac{1}{10}$ 

## OYSTER STEWS AND ICE CREAM SUPPERS

We are aware of the fact that all of us do not agree as to oyster stews and ice cream suppers for financing the church. There are good men and women who engage in these things and by them many a struggling church has been *financially* benefitted. We have always felt that there is a better and safer plan of financing the Kingdom. These things are only substitutes for the Bible standard of giving and support of the church.

We have often wondered where the actual profit came in after the preparation of many such functions. There could really be but little profit if the church itself had to buy the material out of which to make that which was sold. Such methods will never develop the spiritual interests of the church. There are local churches that have depended on quilt parties, cake raffles and the like until they have taught their membership that that is the only way to raise money. The real joy of giving will never come to the individual by such a process. We cannot honor God with our money by such a method. The Lord says to bring an offering into His courts. We are not commanded to come into His courts and buy as we do in the market.

 $\frac{1}{10}$ 

## A TITHER FOR NEARLY SEVENTY-FIVE YEARS

Miss Sarah A. Hayes, 333 Maple Street, Bridgeport, Conn., has been tithing nearly seventy-five years, and is possibly one of the oldest tithers in America. Miss Hayes writing to the Editor of THE TITHER says:

"I have been a tither since I was nine years old. It came through my reading about Jacob. It impressed me very much. When I was seven years of age I began to read the Bible through and finished when I was at the age of ten. I have read the Bible through twenty-five times.

"I have taught and practiced tithing all these years, and I can say that nothing will bring us in closer fellowship with God as prayerfully and systematically giving the Lord one-tenth. My Bible class members are all tithers. Our debt to God comes first. He has the first claim. Many do not think so, but pay their debts first and tithe what they have left. I do not think that this is the right way. I give God the first tenth."

 $\frac{1}{10}$ 

## OUR FIRST BIRTHDAY

The appearance of this issue brings our first birthday. THE TITHER is one year old, this issue making No. 12 in the first volume. The year has been a pleasant one. Much encouragement has come to the publication. We are grateful for the support we have had and know that it shall continue.

Help us in our second year to do an even better and larger work. You will and we thank you.

 $\frac{1}{10}$ 

The Methodist Episcopal Church has just completed its Centenary Fund of \$35,000,00. One of the principal means of reaching this big goal was to get the membership to tithe.

 $\frac{1}{10}$ 

Men who are leading great financial movements in all denominations tell us that their work is easier among tithers.

 $\frac{1}{10}$ 

We put every part of our work on a systematic basis and let the Lord have the fragments. It is unfair. Put God on the pay roll, too.

 $\frac{1}{10}$ 

This day make your decision to render unto the Lord that which is His.

 $\frac{1}{10}$ 

"Show at what rate you prize your own blessings, pardon of your sins, peace with God, the hope of heaven, by your eagerness to impart the same to others."—Archbishop Trench.



## WHAT THE BIBLE SAYS ABOUT TITHING

(By S. E. Mercer)

There are many persons, I believe, who are really desirous of doing the will of God with reference to *tithing*, but many are busy and do not take the time to look up the references in the Bible on this subject. There are also multitudes of our folks who haven't the reference works at hand to make a careful study of this subject.

In order to help such persons to a knowledge of what the Bible really does say on this important subject, I have compiled the passages from both the Old and the New Testaments relating to the giving of the "Tenth" or "Tithe." I have begun in the Old Testament where we get the foundation for all laws, not only those under which the Christian lives, but also where all laws that underlie our civilization, were given. The laws of America, the laws under which we, as a nation, live to-day sprung from the laws given to Moses on Mt. Sinai.

The first recorded instance that we have of "Tithing" is Gen. 14:20: "And he gave him tithes of all," referring to the time that Melchizedek blessed Abraham. But many of our leading thinkers say that the practice began long before this day. And the event recorded here happened at least four or five centuries before Moses was commanded at Sinai to make this a law for the Jewish people.

The second instance of this was when Jacob had that wonderful vision on his way from Beer-Sheba to Haran when he saw the ladder let down from heaven with the angels of God ascending and descending upon it. He made a vow unto the Lord and closed with these words: "And of all that thou shalt give me, I will surely give the *Tenth* unto thee." Read that wonderful chapter, (Gen. 28), from beginning to end.

Next come the words to Moses straight from Sinai: "And all the *tithe* of the land whether the seed of the land or the fruit of the tree is the Lord's; it is holy unto the Lord." The remainder of this chapter concerns the disposition of the tithe or tenth, and closes with these words, "These are the commandments which the Lord commanded Moses for the children of Israel in Mt. Sinai"—Leviticus 27:30-34, inclusive.

We find in Numbers, Chapter 18, verses 21-32, inclusive, the word *tithe* or *tenth* mentioned some six times with references to their offerings. Again in Deut. 12:6, "And thither ye shall bring your burnt offerings and your sacrifices and your tithes," etc. In Deut. 12:17, "Thou mayest not eat within thy gates the tithes of thy corn or of thy wine, or of thy oil \* \* \*"

What could be more clear-cut than the words found in Deut. 14:22, direct from God to Moses, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year?"

What a beautiful chapter is Deut. 26, especially verse 12, where the command is given so explicitly and so clearly as to the disposition of the *tithes*—to the stranger, the fatherless, the widow, and note in reading, how that after the people have done this and have not transgressed against the commandments nor forgotten them (with regard to the *tithe*), they are taught to claim the land "which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and

honey. And the Lord hath avouched thee this day to be his peculiar people \* \* \* to make thee high above all nations \* \* \* and that thou mayest be a holy people unto the Lord thy God."

God never intended for His people to be the poor ones of earth, but the prosperous, the influential. It would be well worth while to study the blessings promised to those who do keep sacred the *tenth* or *tithe*. 2 Chron. 31:5, 6 and 12 are beautiful descriptions of the bringing in of the *tithe* or *tenth* to the Lord as are also many other references, that we have not quoted for lack of space, there being some thirty or more in all, containing the words *tithes* or *tithe* with reference to gifts. If we count where the word *tithe* is repeated more than one time in a verse it will make some fifty times.

The last time that this is mentioned in the Old Testament is in the last chapters of it, in the last verses of the book of Malachi. What a scathing denunciation of the sins of his time does this prophet give! He prophesies of the coming of Christ, of His Majesty and Grace and calls upon the people to know "Who shall be able to stand when He appeareth, when He shall sit as a refiner and purifier of men." "Then," says he, "shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and in the former years." He enumerates their sins and failures, and, as if it were the climax and culmination of all, he cries out from a heart wrung with sadness, "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? *In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith (that is with the tithes) saith the Lord of Hosts if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room to receive it.*" Malachi 3:8-10.

This statement near the close of the Old Testament writings is followed by this oft repeated command: "Remember ye the law of Moses, my servant which I commanded unto him in Horeb for all Israel with the statutes and judgments." This chapter is sublime and should be enjoyed for the beauty of its figures as well as the greatness of the thought.

When we speak of the Bible, we mean the whole Bible, that is the Old and the New Testaments. As the writings of the Old Testament constantly look forward and prophesy concerning the birth and life of Christ, so the New Testament constantly refers to Sinai, and the *Law*. One is not complete without the other, and each complements or fills out the other. The curtain drops, the Old Testament closes with the memorable words quoted above. The New Dispensation like the rising sun is ushered in, and among the first words that we hear in that memorable Sermon on the Mount, Matt. 5:17-18 are: "Think not that I am come to destroy the *law* or the prophets. I am *not* come to *destroy* but to *fulfill*. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the *law*, till all be fulfilled."

So then, the word *tithe* or *tenth* is mentioned only eight times in the New Testament as follows: Matt.



23:23; Luke 11:42; Luke 18:12; Heb. 7:5-8. The last verses comparing Melchizedek, to whom Abraham gave tithes, as mentioned in the first instance given, with Christ. In both Matt 23:23 and Luke 11:42, where Christ denounces the Pharisees for tithing mint and cummin and rue, and "neglecting the weightier matters of the Law—judgment, mercy and faith" He uses immediately after, as recorded in both places, the exact words, "These ought ye to have done and not to leave the other undone." As Malachi condemns them for choosing the part they like best to do, and being "partial in the law," so Christ condemns the Pharisees for choosing to "tithe mint, cummin, anise and rue," in preference to carrying out the other parts of the law. And so we find that the will of Christ is that we shall keep the whole law, "These ought ye to have done and not to leave the other undone." In other words, do not omit justice, mercy, faith, and try paying your tithes as a sort of cover or palliation for this omission. This can never absolve you from the guilt of oppressing the hireling in his wages, the widow or the orphan, neither does it atone for your lack of self-sacrifice, self-abnegation, true heart holiness. "*These are the weightier matters of the Law.*" But "these ought ye to have done and not to leave the other undone."

"Were the whole realm of nature mine,  
That were a present far too small,  
Love so amazing, so divine  
Demands my life, my love, my all."

16

#### ON BEING BENEVOLENT

Rev. J. O. Atkinson, D. D., Field Secretary of Missions  
Southern Christian Convention

God did not build this planet on an economic, but on a benevolent basis. And His method of procedure from beginning till now has not been materialistic, but moral. His laws are not the laws of matter, but of spirit. Hence the writer of Hebrews declares, "By faith we understand the world was made by the word of God." We cannot understand it any other way than by faith; how things we call material grew out of that which is immaterial, and that which is seen grew out of that which does not appear. Verily, we walk in all this world, as Paul declares, by faith and not by sight.

Economy then is of man; benevolence is of God. Matter is due to man's limitation, for in the realm of the Infinite all is spirit. I once read a book called "Natural Law in the Spiritual World." It was a misnomer and you never hear anything of it now. It should have been "Spiritual Law in the Natural World." There is no natural law. All law is spiritual. We call it natural because of our finite limitations. Natural law is our human reading of the mind and spirit of God seeking to break in upon us through the crust and shadow of things called material.

This universe is a moral universe, and all its creation, its government and its destiny are benevolent, are spiritual. If the universe had been economic, constructed and developed according to the laws of saving; its Creator would not have dug the seas so deep,

made its oceans so wide, nor piled its mountains so high. What do the infinite depths of the seas and the towering peaks of mountains declare, save that God who made the earth and the sea had plenty and to spare, and the Hand that created was outstretched, open and abundant. We have talked economy and preached economy and practiced economy until we have almost forgotten that the God who made us did not have to practice economy but was abundant, resourceful, benevolent, and that His reservoirs were, and are now, and ever will be unlimited, inexhaustible, infinite.

This is why it is that men, communities or states when they become benevolent do not get poorer but richer. The Secretary of State for North Carolina just after the second Liberty Loan issued statistics showing that before North Carolina began to give for Red Cross, Y. M. C. A., Y. W. C. A., Missions, and to buy thrift stamps and Liberty Bonds, it had \$22,000,000.00 in the Savings Banks to their credit; but within a year's time after they had manifested their benevolence, they had \$73,000,000.00 in Savings Banks to their credit. God constructed this universe on a benevolent basis and when men and States become benevolent they tap the sources of His abundance, and the streams of wealth gush forth. This is why Malachi cried forth in the days of the waning strength and increasing poverty of Israel and said: "Return unto me and I will return unto you, saith the Lord of hosts, But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings, is the sure and quick reply. Prove me herewith saith the Lord, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room to contain it." You will note that it is not to be handed out, counted out nor doled out! It is to be "poured out." When God gets ready to bless He does not have to measure out or keep accounts, for His supply is inexhaustible, and He just pours it out.

Oh! my brethren, how we have pauperized the Kingdom of our Lord. We have sometimes made God a pauper by going out begging for Him. Think of it! Begging for Him. God is no pauper. All the gold and all the silver and the cattle upon a thousand hills are His. Sometime since I asked a man to make a contribution to missions. "Not a dollar," said he. "Why?" was my query. "Because," said he, "God does not need my money." I said, "My Brother, you are right. God does not need your money. For by the breath of His nostrils every trembling leaf on every bending bough of all the forests could be changed in an instant into hundred dollar notes. By the word of His mouth, every sparkling blade of grass beneath the sun would turn to gems and pearls and diamonds; and every grain of sand would be changed to silver dollars or golden eagles. No sir, God does not need your money. But, sir, because He is God and is benevolent, He wants you, made in His image, to be benevolent, and so be like Him. You cannot be like God and not be benevolent. For God is benevolent."



When the Word declares that God made man in His own image, that is what He meant. He meant that man should be, and if he is to be like God, he must be, benevolent. This explains why you cannot find in the Bible, or in any other book, the beginning of the law of the tithe. That law did not begin. Like God it had no beginning. It was one with the creation. I have heard people who ought to have known better call the law of the tithe a Jewish or a Mosaic law. The law of the tithe already was before the beginning of Jewry and before the ancestors of Moses to the tenth generation had been born. Abraham, the father of the faithful, did not enact the law; he practiced it as an accepted statue, and Melchizedec, king of righteousness, priest of the Most High God, having neither beginning of days nor end of life, sanctioned the law and received with his blessings its bounty. And now historians tell us that all nations, pagan, heathen, barbarian, Greek, Jew and Gentile, practiced the law of the tithe from their earliest records. This act of benevolence, this law of God, this much of the nature and character of God were wrapped up in the very nature and make up of man; until man crowds it out of his nature with his short-sighted and ruinous policy of what he calls economy, but what God knows is wickedness, folly, madness.

We are told that the love of money is the root of evil. (or of all kinds of evils), and it is. For a man can love money till the last spark of benevolence dies out of his heart and of his nature.

But the love of the good money can do is also the root, stem and branch of all kinds of righteousness, truth, justice and mercy in this earth.

Brethren, the resources of God are evermore available to those who undertake the program of God. Let us get right with God, set ourselves to the sure purpose of executing the program of God, and I declare to you that before five years, we will not have a half million, but a million and more of God's good dollars going through our treasury with which to do the work of God. There are no limits to the resources of God, to those who undertake and do the will and work of God. When we invest our money in the Kingdom we are laying up treasures in heaven and in the act are becoming benevolent as He Himself is benevolent.

*Elon College, N. C.*

10

#### HE BLAZED THE TITHING TRAIL

By Dan B. Brummitt, D. D.

For the past four years or so I have been renewing my youth by getting acquainted with a young fellow who is now somewhere near eighty-three. His name is Kane, Thomas Kane. For many years he was a maker of school furniture. He has worked successfully at other business, has been highly prosperous, and now he is retired from active commercial life. But he never was busier than now at the really big business of his career, which is to make people think about the practice of tithing.

I should dislike to guess at the number of leaflets and books he has sent out in the forty-three years he has been at it. If the actual figures of his output could

be had, they would look like a cross section of the Victory Loan.

As I see it, Mr. Kane is responsible, more than all other men, for the amount of good sense and good practice which mark the relation of American Christians to the tithe as a workable and working scheme of stewardship.

Other writers have gone deeper into the philosophy of it, and many have written more at length. But the Kane method is to use the language of everyday people and to put it up in small packages. Besides, he has been doing this since 1876.

His pamphlets bear such unpoetical titles as "What We Owe and Why We Owe It," "What We Owe and How to Pay It," "How to Tithe and Why," "Tithing and Prosperity," and so on. They are frankly a business man's output.

The idea of being business-like in one's dealings—not merely with the Church, but with God—why, it barely skirted the edge of heresy.

Didn't the gospel do away with all that old Jewish legalism, and weren't we all delivered from Levitical ordinances and observances? What was to become of the liberty with which Christ had made us free, if we were to let a mere layman put on our necks a yoke of bondage amounting to ten per cent of all we got?

Mr. Kane wisely began by asking questions. The inquiry quoted below was his first, and he surely hit on a poser. It could not be bettered today. What is more, it had and has only one answer, with the rarest exceptions. He phrased it thus: "It is my personal belief that God prospers in temporal affairs those who honor Him by setting apart a definite proportion of their income to His service. I have never known any exception. Have you? Please give me any facts within your personal knowledge on this subject. Especially give the facts if you know of any exceptions."

At this day Thomas Kane himself was the only tither of whom he had any knowledge. He asked all the preachers he knew, and none of them were tithers. What is more, though he knew many more preachers than most laymen, not one of his preacher friends could point out to him any other tither to keep him company!

There was small response to these first leaflets, with their persistent questioning. Some people suspected a trap, and others were sure the material came from a religious crank.

This is as good a place as any to record my opinion of the Kane type of agarioussness. It is necessary in my business that I should be able to detect a crank by his writings. Judged by the test, I consider "Layinan" a prodigy of common sense.

Not one man in ten thousand, preaching from one text incessantly for nearly half a century, could steer safely between the Scylla of flaming fanaticism and the Charybdis of chilly professionalism. Such propagandist almost always comes to grief through believing too much or losing all his faith.

But Mr. Kane at eighty-three is a man of almost boyish joy in life. He is a Presbyterian of the modern sort. He likes good fun; so far as I know he still makes respectable golf score, he is an ardent fisherman, and



he has no ingrowing conceit of himself. Though preachers by the tens of thousands have used his leaflets, I doubt if one in a hundred knows him by any other name than that of "Layman."

Through many years he contributed frequently to the old *Interior*, now the *Continent*. He was several times a member of the General Assembly and once wrote a pamphlet on Presbyterian orthodoxy that had much to do with the decline of heresy-hunting in his denomination.

But always he has kept to the tithe as his central practical interest. By one sort of offer after another, made through any Church paper that would print it, he challenged the interest of preachers, theological students, and laymen. Often rebuffed in high quarters, he stuck to his faith that the Christian commonality could be won to Scriptural practice as to its possessions.

After all the sowing of all these years, what of the harvest? Nobody knows, of course. But there is a harvest; everybody knows that.

For the last year and a half a stream of signed tithing pledges has been coming into "Layman's" office, until the totals aggregate scores of thousands. Most of these pledges were signed by young people and others without any income to speak of. They would not have stirred the pulse of a missionary agent, for the tithes of the whole lot, at the time of signing would have assayed scarcely enough to pay for the tracts they got.

Tithers begin with small incomes, not with wealth. The man of large means who faces the tithing question for the first time is practically hopeless. He has a place for every cent of his money, and to turn a tenth of it into new channels would dislocate his whole financial structure.

When Mr. Kane learned of the Centenary's Stewardship program, he welcomed it with delight and with so little jealousy that he promptly turned over to Dr. Cushman all his leaflets for any sort of use whatever. He believes in the Centenary's emphasis on stewardship in action and has no manner of doubt that the million tithers will be secured.

When the subject of this sketch had been in business fifty-five years, he wrote what was to be, as he thought, the last paragraph of his autobiography. And this is his conclusion of the whole matter: "While I do not feel any older than I did twenty or thirty years ago, I suppose I am in the evening of life. If I am, I find it like the evening of the day, the pleasantest part. If I had the privilege of selecting a block of years out of my life to live over again without change, I would unhesitatingly select the years since I was seventy."

That was six years ago. Yesterday I rode home with him; and if there was a dull minute in the whole forty-five minutes between 740 Rush Street and My Evanston flat, it was not his fault.

Tithing may not be good for everything that is wrong with Christians; but Thomas Kane, "Layman," is a living advertisement who, in his eighty-third year, proves by every possible test that it has been good for him in every outgoing of his noble Christian life.—*In Epworth Herald*.

## The Victory of Mary Christopher

(Continued from the April Number)

### Chapter V

#### AS UNTO THE LORD

The pastor was silent for a moment. Then looking up with steady eyes, he replied:

"Let all those who so desire inclose their tithe, indicating the amount given and the distribution to be made, and let them pass it into the treasury without signing their names or otherwise indicating the source from which the money comes. If they prefer, let them pay the amount at different times and in varying sums, and use the envelope or not, at their own discretion."

"Who, then, would be able to 'kep tab'?" asked the secretary, with a keen look.

"Almighty God!" said Roger Greene, with so much emphasis that every one looked at the quiet little treasurer in amazement. "I've been treasurer of this Church," he said, pointing every word with his index fingers, "long enough to know that if a man intends to keep his solemn vow of Church membership, he will keep it under all circumstances, and that, if he regards his vow as a light thing, he is not likely to respond to any appeals or reminders that the treasurer may send him. Brethren, I hail this as the day of our deliverance. Let Brother Sprague's proposition be put in the form of a voluntary pledge. This pledge shall be a solemn covenant with God, and a declaration of purpose unto the Church. Most of us will prefer that the treasurer shall continue to keep a personal ledger account with each of us; but if there be any who desire that the amount of their tithe should not be known, let them render their account as unto the Lord."

"And God have mercy on the man who will lie to the Holy Ghost!" said Brother Sainly in tremulous tones.

"Will you include Brother Green's suggestion in your proposition?" asked Randolph, after a moment of eloquent silence, addressing William Sprague.

"I will," replied the merchant, "and thank him for it. I am very grateful to Brother Crossley for directing our attention to this phase of the subject, which, I confess, I had overlooked."

"I think there can be no question," said Percival Hanley, rising to his feet, "that Brother Greene is correct. God alone can be the rightful guardian of his own storehouse, and none but the Holy Spirit can keep a correct record. Nevertheless, we must not overlook the good sense of our secretary's suggestion. Never do men more need the wise and careful precautions of the business world than when they are handling the holy tithe of God's people. The treasurer will continue to protect himself, as he does now, by receiving the offerings, and opening the tithes and subscriptions in the presence of some other member of the Board. The people also should have constant knowledge of the financial status of the Church. There should be a monthly statement placed in the hands of each member or contributor, and an audited report at least once a year. This will be a satisfaction to ourselves; it will forestall possible criticism from unfriendly sources, and will enable us to vary the distribution of our tithes from month to month, as one or another object shall appear to be in need."

"Surely, 'in the multitude of counselors there is safety,'" said Randolph. "I have never known the people to fail of their duty when they were permitted to know the facts. Certainly, Brother Hanley's suggestion should be incorporated in the proposition."



"And now," continued the pastor, "it seems to me we are nearly ready to put the matter to a vote; but before asking for a motion, there may be a further question or two. If so—well, Cyril, what is it?" he asked, noticing a discussion among some of the young men.

"Why, we were just wondering, sir, whether our Young Men's Literary Club dues ought to be paid out of our tithes?" replied Cyril, somewhat abashed.

"Has any one an answer to give?" asked Randolph, pleasantly.

"I should rather say not!" answered Arthur Roberts, who had not yet spoken. "It strikes me, boys, that, between the reading-room, the free lecture courses, the gymnasium, the tennis courts, the baths, and the general club privileges, we get just about value received!" And so it struck the boys.

"I have been accustomed to pay my subscription for the Uplook out of my tithe; is that right?" asked Miss Crawley, a middle-aged lady, very good, but with a name of being close.

"Now, really," replied Randolph, with a side glance at Percival Hanley, who was much amused, "I feel I get about six times the worth of my money; but if you regard the Uplook as a missionary enterprise needing help, I have no doubt you should take the amount from your tithe"—and Miss Crawley did not know whether to laugh or to be a little vexed, until she looked into her pastor's face; and then she smiled. Miss Crawley never laughed.

"What is a man to do if his family objects to his paying so much money into the Church?" asked Matthew Clark, a good man, but rather under the rule of a worldly minded wife.

"I should say it is a man's business to do as the Apostle Paul enjoins, and rule well his own household," said Randolph, with a touch of sternness in his voice. "A man's first duty is to his God, and I have never known a family that did not drift into worldliness and sin when the head of the house compromised the Word of God and his own convictions for the sake of peace at home."

Matthew Clark winced under the faithful words of his pastor. But he was brave at heart, and no man had ever doubted the reality of his religious experience. That night he renewed the consecration of his will to God.

"But what if husband and wife are members of different Churches?" asked Mrs. Mitchell, a sad-faced woman, whose husband was never seen with her at the house of God.

"It is always a grief to me," said Randolph, gently, "when husband and wife together cannot say to the children, 'Come, let us go into the house of the Lord.' If conscientious reasons prevent a perfect union, and the family must continue to be divided against itself—the answer, then, is perfectly clear: the tithe should equally divided between husband and wife."

"How about the poor people who come to your door?" asked Mrs. Strong, a tender-hearted soul, constant in good works.

"We must simply remember this," answered the pastor, with quiet force—"and some of us will need entirely to reconstruct our views on the whole subject of Christian giving—the tithe is not a charity; it is an act of sacrificial worship unto God; it does not come in the same class with ordinary gifts. We do not give our tithe at all; we pay it. But the poor, whom we shall always have with us, are to receive our gifts. They cannot demand our help; it is theirs of grace. After God had provided all things needful for his children, things which the creature might demand even from his Creator—things which were his of right—then, to redeem us from our poverty and shame, 'he gave his only begotten Son.' 'By grace are ye saved.' So we, after we have rendered unto God our tithe, his right and our requirement, are

ready to enjoy the exquisite blessing of giving. A gift that came out of our self-denial, even out of our own poverty, would carry with it what the poor require far more than our money; namely, our thoughtfulness, and love. 'Blessed is he that considereth the poor.' Handing out a coin is a cheap way of giving help! That is not the way God considereth his children."

The bright tears in Mrs. Strong's eyes assured Randolph that her question had been answered.

"Are there any others who desire to speak?" he asked.

"The hour is somewhat late, but we will gladly continue if any point remains to be cleared up."

"A question, please, regarding the tithers' pledge."

John Christopher was a silent man; but his words, though few, were always the index of a meditative mind. "I find myself somewhat questioning," he said, "as to the nature of the pledge, which, I understand, it is desired that we shall take. A pledge is a solemn thing. I can readily conceive of circumstances in which a tither would feel it his duty to use a portion of his tenth in supporting Christian work not included among the enterprises of his own Church or denomination. This would be exceptional; and yet unusual circumstances would justify it in the mind of any one of us. Should such circumstances arise, would it not be exceedingly awkward—to use no stronger word—for a man to feel, either he must break a solemn covenant or else refuse to follow what he conceives to be the guiding voice of the Holy Spirit? Better no pledge, it seems to me, than one which might rob us of our liberty in Christ."

"In the days of the Restoration, under Charles II," answered Randolph, wistfully, "William Penn, that true-hearted but somewhat doughty Quaker, asked George Fox if he thought it was right for him to continue to wear a sword; to which the gentle Friend made answer, 'Wear it as long as thou feel'st at liberty to do so.' Remember one thing, brethren, and I am confident the action contemplated tonight will work only blessing and never hardship: as already suggested by Brother Greene, your covenant is not unto man, not unto the Church, but unto God. The taking of the pledge is in lieu of the ordinary Church subscriptions, and simply means the declaration of your purpose. (Of course, this has no bearing upon whether or not you will pay your tithe unto the Lord; that is a matter of Divine law, and not of human covenant; the pledge relates only to the distribution of the tithe.) If, as you wait upon him in thoughtful prayer, God releases you from the covenant which you have made with Him, there can be no breach of promise; and a simple notice to the treasurer, indicating your temporary or permanent change of purpose, keeps faith in all your brethren."

"But would this not be a loop-hole by which disaffected ones could easily escape the binding vows of Church membership?" somewhat doubtful asked the secretary.

"Certainly," answered the pastor, and then added, laughingly, "but if a member is disaffected or back-slidden, and desires to escape the responsibilities of membership in the Church of Christ, he will crawl through a much smaller hole than this. In fact, Brother Strong, I would not call it a 'loop-hole.' I would call it an 'open door,' through which one is perfectly free either to enter or retire. God does not desire to govern us, as some boarding schools are governed, by rules and proscriptions. There is a childhood of character that, doubtless, needs such helps as these; but—when I became a man, I put away childish things.' God seeks to govern us through our purified motives and our enlightened intelligence. In the long run, a man will not do what he does not want to do; the only righteous method of Church finance is that which is based on loyalty and knowledge."



"Thank you, Mr. Randolph," said John Christopher, heartily; "with such an understanding my last doubt has vanished."

"And mine also!" said Percival Hanley. "And mine! and mine!" came from a dozen lips.

"I feel, Brother Randolph, that we are ready to vote," said Harrison Crossley. "The two considerations, which have been before us for the past three weeks, are: First, Does God require a tenth from His people? and Second, Is the Church the logical and Scriptural 'storehouse' which should receive and administer the tithe? On both of these points my mind is as clear as light. The main considerations seem to me beyond debate. There are sure to arise questions, more or less important, and some of them truly perplexing. A few have already been suggested, and doubtless others will develop. A little quiet thought, and especially a prayer to God for his wisdom, will enable us to know the mind of the Spirit. But these are mere matters of detail, questions of casuistry and not of conscience. It seems to me we should no longer delay the hour when, as a Church, we shall enter upon this new day in our history. I move, sir, that Brother Sprague's proposition, as amended and interpreted by the discussion of this evening, shall, beginning with the present month, be our basis of Church finance; and, further, that William Sprague, together with the treasurer and secretary of the Board, be constituted a committee to prepare a covenant, embodying the substance of that proposition; and this shall be the pledge of the Tithers' League of Trinity Church."

"I second that motion with all my heart!" said Matthew Clark, the light of a new determination in his kindly eyes.

"And I third it," said Mrs. Christopher, excitedly, half rising, and then joining in the ripple of laughter that seemed to relieve the strain of the last hour.

John Randolph looked into the faces of his congregation, and understood why a pastor's love for his people is like a mother's for her child. Slowly he repeated, "All who are in favor, please stand upon your feet."

They did not rise in a body. Thoughtfully, one by one, as each recognized the solemn covenant into which he then was entering, they arose, until nearly all were standing.

"Let us bow our heads in silent prayer," said the pastor, deeply moved. "Let us pray that God's Spirit shall seal the covenant which we make with him this night." The hush that followed was more vocal than song. Then, as by one impulse, burst forth—

"Praise God, from whom all blessings flow."

How it swelled and thrilled! How it burst forth anew after the solemn benediction had been spoken, and hand grasped hand in Christian affection!

Brother Saintly stood wiping the happy tears from his eyes, when he suddenly found himself the center of a score of loving friends, each seeking to grasp the old man's hand. In the light which always follows obedience, the Holy Ghost, had uncovered the gold of a pure and holy spirit, and the Church realized how rich they were while such a life came in and went out among them.

"You did it," said Mary Christopher, taking the withered hand in both of hers. "I don't mean the tithing; that is a very small part of it; but your prayers for the Church are answered."

The old man listened, and looked into the faces of his friends. And as he looked he laughed, and his eyes were as one who beheld a vision.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I, that speak in righteousness, mighty to save.

George Saintly did not speak; he only looked and laughed. Then taking his old gray hat, he silently left the church.

(To be continued)

(Reprinted with the consent of the author and publisher. This book is published in cloth binding, and may be obtained from the Methodist Book Concern, 150-Fifth Ave., New York City, upon receipt of 30 cents.)

# 10

## THINK OF THESE THINGS

MONEY is a mighty *agency whether used* for good or evil purposes.

With money we can endow noble institutions; send our ships into all waters, and our freight *around the world*.

The danger is, that *men may set their affections* upon it.—I Tim. 6:10.

Money is a good servant, but it is a bad master.

"Make money your god *and it will plague you* like the wicked one.

Two fundamental propositions must be recognized by all Christians, viz:

1. God's ownership of all things.—Psalm 25:1.

2. Man's stewardship of *life and possessions*.—I Peter 4:10.

The TITHE was the Jewish minimum, besides this there were *gifts and offerings*. Jacob at Bethel put the tithe into his covenant with God.—Gen. 28:22.

Three hundred years afterward it was *incorporated in the law*.—"Thou Shalt"—Deut. 14:22.

Later came the captivity, during which, proportionate, giving was lost. When Israel returned, *they did not restore* "tithe paying," hence—Mal. 3:8.

Jesus set His divine seal to the tithe in "*ought*".—Matt. 23:23.

Thirty years after that *it was still a recognized obligation*.—Heb. 7:5.

# 10

"The work of missions is nothing else than the One Church of God in motion."—*Wilhelm Loche*.

"Christianity is more than 'let us sing Hymn 297.'" —*Dan Crawford, twenty-two years' missionary in Central Africa*.

"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ." —*David Livingstone*.

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

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C. B. RIDDLE, Editor



# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

THE EARTH IS THE LORD'S

WE ARE POSSESSORS; NOT OWNERS

## STEWARDSHIP WRITTEN INTO THE COVENANT

**P**ROBABLY the most important acknowledgment of the doctrine of stewardship ever made in the history of the world in any secular document has been written into the Covenant of the League of Nations.

As the revised draft now stands, Article XXII embodies provisions relating to the disposition and government of colonies and territories "inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world."

The article specially provides for the assistance and protection of such peoples by a mandatory power, under the supervision of a Council from the League. This provision is made in a remarkable sentence, which reads: "The well-being and development of such peoples shall form a *sacred trust* of civilization," and goes on to stipulate that these peoples shall be protected from such abuses as the slave trade, traffic in noxious drugs, arms and liquor, and that they shall be defended from military invasion.

Isn't such a covenant worth fighting and working and praying for?

(From "Men and Money")

THE TENTH IS HOLY UNTO THE LORD

THE TITHE IS THE LORD'S

BURLINGTON, NORTH CAROLINA

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NUMBER 1



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# The Tither

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C. B. RIDDLE, Editor

Burlington, N. C.

Volume 2

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## EDITORIAL

### PERISHING CHURCHES AND TITHING CHURCHES

There are churches that perish and there are churches that tithe. Here is an example between a perishing church and a tithing church which we glean from "*Men and Money*":

When Dr. Potter went to the First Methodist Episcopal church of Anderson, Indiana, the church was \$2,100 behind on its current budget and no fairy god-mother in sight. Dr. Potter thought and prayed and finally warned his official board that he was going to put the tithing stewardship proposition up to the church; that it was for them to vote yea or nay, with nobody excused on account of a cold. Seventeen men on the board voted in favor of this action, while, in spite of warnings, several asked to be excused.

On the following Sunday after a stewardship sermon 79 people signed as tithing stewards, and at the present date more than 180 are enrolled from that church. Moreover the church is not only out of debt, but the benevolences, both home and foreign, are greatly increased.

 $\frac{1}{10}$ 

### WHAT A TITHE WOULD DO

If every churchman in the United States gave one-tenth of his income, there would be something over \$2,000,000,000 every year for the big enterprise of Christianizing the world, says Harvy Reeves Calkins in *World Outlook*. Sounds incredible, but we figure in this way: There are over 40,500,000 church members in the United States and the per capita income is about \$500—multiply and take the tithe of it, and you get a result that is astounding.

Sick little children everywhere could have treatment in hospitals. Eighty percent of South America's babies would no longer die before they are two years old. Fifty million outcasts in India would find new light and new life. Christianity instead of Mohammendanism would win 80,000,000 in Africa.

In the homeland, every minister's salary could be doubled—some of them need it desperately!—every church could have its own parish house and community center, while as for benevolences—every great board could be increased 1,000 percent, except the boards of education and that could be increased 5,000 percent.

Go on and figure it out for yourself—the simple matter of giving a tenth of income would mean the beginning of a new world.—*Selected from The Continent by Editor Thomas.*

### THE PARABLES AND MONEY

"Of the thirty-eight parables expounded by Jesus Christ, sixteen strongly emphasize a man's relation to his money."

This unexpected coupling of the present National Thrift Campaign with the origin of the Christian religion was made by Dr. W. A. Colledge, vice-director of the Savings Division, United States Treasury Department, in an address delivered before the South Carolina State Sunday School Convention recently held.

"A wrong attitude toward money was the main thing that stood between Zaccheus and Christ," said Dr. Colledge. "After meeting Christ, Zaccheus changed his attitude and salvation came not only to him but to all his household. In much of his teaching, Jesus used as a text the uses to which men placed their wealth, clearly showing the imperative necessity of a correct appreciation of its use."

Dr. Colledge prefaced his address by calling to the attention of the assembled Sunday school workers the nation-wide movement to promote habits of sensible thrift, inaugurated by the Treasury Department. This movement, according to the speaker, is one of the "most beneficent, and without doubt will be one of the most fruitful acts of service that has ever been set afoot in this country."

 $\frac{1}{10}$ 

### TITHERS LIFT BIG DEBT

How a successful stewardship movement led to the solution of financial problems, and especially the elimination of a large debt at Moscow, Idaho, is told by the Rev. Robert Warner, who was pastor of the Methodist Church there at the time:

Following a revival in which more than two hundred people had professed conversion, the pastor called a meeting of people interested in tithing. About fifty responded and from that evening many of the prominent members of the church began to practice tithing.

When the movement began, the church had a debt of \$7,000 upon the building, and the current budget was \$500 in arrears. The first noticeable effect was that the deficit was taken care of in two or three weeks, and the church was on a cash basis. One man placed a check for \$100 on the plate the next Sunday morning. Then forty per cent of the tithe was applied to the Church debt, and it began to melt away like wax.

When only \$1,800 remained, Dr. Warner said to the people, "I would like to have Bishop Hughes come to preach for us



in a few weeks, and we will celebrate the winding up of the old church debt, which has been a burden for fourteen years. If you would like to enjoy the Bishop's sermon, I have a suggestion to make; that each of us place a portion of our tithe or an offering in an envelope, and at the close of the Sunday school hour, the entire Sunday school will march past the altar and place the envelopes upon the communion table and eliminate the old debt."

The day arrived, and, though stormy, the people gathered in large numbers and the Sunday school began their march, twenty minutes before the time for the sermon. Five hundred and one people marched by the altar, each laying an envelope down. When the money was counted, it exceeded by two hundred or three hundred dollars the \$1,800 required. But, best of all was the splendid spiritual effect upon the hearts of the people. Bishop Hughes, the District Superintendent, and the President of the State University sat upon the platform. At the close of the review, Bishop Hughes said, "I have been raising church finances all my ministry, but this is the first time I was ever permitted to sit in an easy bottom chair and see the money roll in."

The greatest result, however, was not financial, but spiritual, for many of those people whose Christian lives had been but cold and formal, now became earnest and spiritual, attending prayer meetings, until the prayer meeting became a great congregation numbering two hundred. This was a veritable fulfillment of the promise: "I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

# 10

## TITHE GIVING

Mrs. Lois Reed Dunn

The command is that a tenth shall be the Lord's and how few of us heed it! In the olden times, when the people lived closer to their God than our nations do today, they set aside one-tenth of all their money and one-tenth of their crops to go to the glory of the Lord. And the people prospered and were blessed accordingly.

Today, when the world is engaged in the throes of this horrible war, the people seem to be too hurried and too busy to think seriously of their duty and debt to God. The Bible tells us plainly that if we give one-tenth of our earnings we will reap our reward; and it is not as though we were calmly making the gift from ourselves, but one-tenth that we have rightfully belongs to God, and not to give it means a taking for ourselves of something that belongs to another.

You wouldn't think of calmly taking a tenth of your neighbor's corn crop and feeding it to your stock; still, when you refuse to give a tenth of your earnings to God you are stealing from Him. We should consider this tithe as an investment—one that is surer of returns than any first mortgage or stocks or bonds ever given. It is an investment for your soul and a security for your after life. The best way to teach it in the home is through the children—and if there are no children, begin with yourself.

Some people think tithe giving a bit old fashioned. It isn't old fashioned at all—it's merely a forsaken duty. Can you think of any more certain way to support your church, your mission, or your religious obligations than by a definite saving and giving of a tenth?

If the passing world is too hurried to pay attention to the tithe giving custom, suppose you work out a plan of your own, and reserve a tenth for Him who has given so much to you.

# 10

## THE BIBLE IDEA OF STEWARDSHIP

The Bible has never been convicted of any misrepresentation or inaccuracy in its picture of social usage or popular opinion. And the more we study the ways of the East and understand the spirit of the eastern people, the more we admire and trust the unfailing veracity of Biblical representations and the more sure we are that in its higher teachings it is a book on which we may trust our souls.

Take the matter of stewardship. The standards of a servant's honesty vary widely from ours. In the East the servant regards himself entitled to all that he can make out of his office, beyond the rights of his master. The standards of many servants are even lower than this, but this was the standard evidently of the unjust steward in Jesus' parable. He had loaned money or oil or wheat for his master, and had in each case loaned it on a note or pledge for more than the amount of the loan, intending to keep the balance for himself when the note was paid or the pledge met. The conditions of his life easily allowed this. When he saw that his tenure of office was slight, he decided to forego his gains and called for the payment of the loans, or for the "writings" of obligation, cutting off in each case the amount of his own extortion. It was not the master's money that the steward released. That would only have justified the accusation against him that had been made to his master. It was his mudakil, or levy over the just amount. Every tax collector or steward in this steward's position expects this extra payment in Persia. The unjust steward who foregoes this extortion acts wisely and earns the commendation of his lord and the favor of the lord's debtors. (Luke 14:1-7.) Whoever has power in the East is guilty of such practices. This was the point of John the Baptist's advice to the soldiers who came to him: "Do violence to no man, neither exact anything wrongfully and be content with your wages." (Luke 11:15.) And to the publicans, extort no more than that which is appointed you." (Luke 2:13.) Stolze and Andreas computed, in 1885 that the excess amount extorted above the legal taxes was sixty-six and two-thirds per cent of the legal levy in Persia.

This system of stewardship so often referred to in the New Testament is in full force in Persia. Each man of means or importance is surrounded by a group of them through whom he carries on his business. These retainers receive no salaries, but are expected to make a living out of the opportunities offered to them in the administration of their master's business. He owns some villages, and telling the retainer the amount of the revenue he expects from each makes him responsible for its collection. The excess extortion is the retainers wage. At the gate of the great man's house the retainers sit often in great throngs, waiting their master's will. (Prov. 8:34). When he goes out they



follow him as his retinue and wait before the house into which enters until he comes out again. Their master's presence or his favor can be gained only through them and they make it a source of profit to themselves. The parable of the talents is a story of a master's way with his stewards. (Matt. 26:14-29).

A great man in Persia will have hundreds of these parasites; one to care for his pipe, one for his horses, and so on. (Gen. 11:11.) Occupying this place, a king's retainers are well able to influence the mind of his people toward him. It was in this way that Absalom, a king's son, stirred up sedition and discontent (II Sam. 1:16.) On the other hand, over those who stand in the retainers, the courtier's place, the king has power, and often takes away all the property of one and bestows it upon another, perhaps upon some retainer or servant of the former. It was thus David gave to Ziba all that had been the property of his master, Medhibosheth. (II Sam. 16:1-4). The late shah of Persia often turned the wheel of men's fortunes in this way.

L. H. HIGLEY.

*Butler, Ind.*

#### MADE READY FOR FURTHER ADVANCE

This sentence from a well known writer caught my eye recently, "Now is the time for the greatest missionary program of the greatest financial advance the women of America have ever made. Instead of being exhausted by sacrifice we have been made ready by sacrifice for further advance." And then the same writer asks this question which is as pertinent to men as to women, "Shall we American women maintain the standard of simplified living and sacrificial giving that has helped to win a war in order that a world may be led to Jesus Christ?"

Are the American people willing to do as much to make the world safe religiously as it has done during the war to make it safe politically? If we did great things, and rendered great service, and made great sacrifices to win a war for our country, ought we not now to do as great things to win a war for our Christ? One woman in North Carolina, of whom the writer has account took about the right view of the situation when she said, "When money was asked for War Savings Stamps I felt that I must help. Somehow I have managed to put \$50 in Savings Stamps. Now when I get to thinking about the matter, I am determined that I can give as much to my Lord as I have invested in my country."

This woman had been a dollar a year woman in her Missionary Society. When this thought came to her she readily gave \$50.00 for missions in Japan. A very wealthy woman in Philadelphia recently said, "Why should I not maintain the standard of sacrifice for the Lord's work that I set for patriotism during the days of war?" To ask the question was to answer it with far larger gifts than she had ever made before to missions.

We have released billions in money to be used in sav-

ing the world politically. Are we now willing to release as much to redeem the world through Christ our Lord? The sacrifices we have made have not exhausted our resources. They have made us richer. Are we ready now for further advance, or are we to recoil, and begin to lavish upon ourselves the rapidly accumulating wealth which our Creator is making us stewards of for the time being?

We shall have to bear in mind that it is not poverty but wealth that destroys a people, corrupts government and overthrows principalities. No nation has yet gone to ruin because of poverty. In the abundance of earthly possessions men forget God, indulge their passions, develop abnormal appetites, and create destructive lusts. The safety value of our civilization, and of our American people, is a rapidly increasing spirit of benevolence, and a growing sense of our responsibility for the salvation of others not favored as we are. This war with all its sacrificial offerings of men and money will have been fought in vain unless these sacrifices shall have made us ready for further advance.

J. O. ATKINSON.

#### THE OBLIGATION OF STEWARDSHIP

By W. W. GAINES

The greatest need of Christians today, and I am thinking of Baptists in particular, is a sense of the obligation of stewardship. A steward is one who is charged with the duty of doing something for another. A steward is the antithesis of a beneficiary. Christians are both beneficiaries and stewards. But Christians have ever recognized the beneficiary side of their relationship to God rather than the stewardship side. They do so now.

Up until about one hundred years ago Christians considered only the benefits they had received from the heavenly Father through Christ. They preached and thought of and spoke of God's grace and his love, of justification, of his sovereign election, of sanctification, of their rich hope, of their everlasting inheritance which could not be taken away from them. And those were great and precious doctrines. But they represent only one side of the Christian's obligation.

During the years of the first quarter of the last century many Christians began to consider their obligation to others. Their number has grown with the years, though they still represent perhaps less than twenty-five per cent of the whole number of Christians.

It is strange that the stewardship side of the Christian's duty has received such scant recognition on his part. Christ during his life on earth over and over again exalted deeds, acts, service and sacrifice. He did not minimize profession, but he emphasized, both by life and teaching, the doing of deeds as tests of the sincerity of profession. His life was summarized by one of the gospel writers in these words: He "went about doing good." Words are not deeds and no teacher ever drew the distinction between them more sharply than Christ himself. The Old Testament is



very full of "Thou shalt not's;" witness the ten commandments and many passages in the law and the prophets. But you find almost none of them in the New Testament. The key-word of the Old Testament, in modern English, was "Don't." The key word in Christ's teaching is "Do."

But for centuries we blinded our eyes to this clear teaching. I have heard many a sermon from Primitive Baptist preachers. And I have yet to hear the first one upon the question of stewardship or any related doctrine. They have all been concerning the "benefits." And our own preaching has been largely of the same kind.

Why is it that we have been so slow to see the "Do" side of our obligation? The answer is clear. We might as well confess that the reason is, because it costs us something if we do. The payment of that part of our obligation which costs nothing is readily and cheerfully made. But that other part of our obligation which means the giving of money is different. It is hard to see.

Stewardship is necessary to the doing of the great work before us, the preaching of the gospel to the unsaved two billions of earth and the strengthening of the stakes at home. And stewardship with the most of us resolves itself into the giving of our income. Christian work for the majority of us is but another name for the giving of one's substance to the Master's cause. Especially is this true of men whose time and thoughts and labors are devoted to so-called secular objects. Many of us work for other individuals or corporations. Our time belongs to them.

The absence of the idea of obligation of stewardship is lamentable. I attend an association or two each year, in addition to my own. I learn something each time. The other day I attended one, within twenty miles of Atlanta. Let me throw a sidelight or two upon it. Here is a substantial copy of the report of the Missions Committee: "We believe in preaching the gospel to the uttermost parts of the earth, as enjoined by the Scriptures. But we believe in preaching the gospel. When we consider the kind of gospel preached by many of our missionaries we do not wonder that so many of our churches give so little to missions." A motion was made to adopt the report. It was seconded. When asked if he wished to discuss the report the chairman said that he did not. It was about to be passed without comment when a visiting brother arose and stated that he felt that the closing words of the report were improper as he was sure the Mission Board had no missionaries who did not preach the true gospel. The chairman of the committee then quickly rose to his feet and replied that he had heard a certain missionary preach a certain thing. A second visiting brother then stated that he knew this missionary well, that there was not a man in the State sounder in the faith and that the chairman certainly misunderstood him. The chairman took offense at this assertion, claimed it was a reflection on his own veracity and it looked for an

instant that a personal difficulty was at hand. Finally the matter quieted down. This comprised all of the discussion of the great subject of missions, missions of all kinds, Home Missions, Foreign Missions, State Missions, Ministerial Education and all; subjects that are worthy of a full day's consideration in any association.

After I came home I looked up the record of this association as shown by the minutes of the 1917 session of the Georgia Baptist Convention. And I found that the whole fifteen churches of the association had given considerably less than \$125.00 to all of the missionary and benevolent objects of the Convention and that more than 40 per cent of the amount actually given had been for the Orphans' Home. And it also appeared that the church of the chairman of the missions committee had given nothing to any of these objects and the same was true of the church of the moderator, both of these brethren being pastors.

There is a cry coming to us that we as stewards be found faithful. It is the cry of the orphans. It is the cry of the young preachers that they may be made prepared workmen, fit for the high calling to which they have been chosen. It is the cry of the old ministers, worn out in the Master's use, and who find themselves without sustenance. It is the cry of these thousands of unenlisted church members who need to know their obligation to the needy and the unsaved at home and abroad. It is the cry of two thousand millions lost souls who need to know the Christ who alone is able to save from sin.

Atlanta, Ga.

### TO MIZPAH

By Capitola Harrison Spencer

When God hangs out His Service Flag  
Across the evening sky,  
And underneath its gleam of gold  
The troops go marching by,  
My spirit marches with my boy,  
Nor halts when day is done,  
While step by step my thoughts keep pace:  
"God gave His only Son."

God gave His only Son, and mine,  
So precious in my sight,  
With shoulders squared, and eyes ahead,  
Treads in that gleaming light.  
Perchance he walks to life, or death—  
The end is but the one—  
To win at last a sin-sick world,  
"God gave His only Son."

When God hangs out His Service Flag,  
That gleaming sign will be  
A "Mizpah" with the God of Hosts,  
Between my son and me;  
In weary march, in battle's roar,  
Or hush when day is done,  
Eternal pledge of love and care:  
"God gave His only Son."



## THE WAR AND STEWARDSHIP

By W. H. P. Faunce, D. D., President of Brown University

The willingness to sacrifice for a brother's need, a brother forever to be unseen and unknown, the cheerful yielding to restrictions inconceivable in days of peace, is a revelation to us all. Food and light and heat, meat and sugar and coal, and a score of things that we have regarded as private property are now seen as part of the common stock of civilization, as physical means to ideal ends. The ton of coal, or the pound of sugar belongs to humanity's great storehouse; it is the possession of all liberty-loving men; and a passage in the New Testament which we have always explained away now suddenly becomes the expression of the national ideal: "Neither said any of them that aught which he possessed was his own; but they had all things common."

What changes shall come to the social order out of the universal reorganization forced by war, no man can tell. We have watched the Russian Revolution with hope and yet with fear. Those who struggle for democracy may get more of it than they want. But they cannot get more than Christianity wants. Already a change of temper, a new scale of values, has permeated civilization. Never again can we return to the old petty individualism and *laissezfaire*. The new world will be newly organized. The only welcome man will be the man qualified for team-work. "Me" and "Mine" will be small words in a new world which has learned to say the great word "Our."—From "*Religion and War*."

16

## STEWARDSHIP DEFINED\*

## 1. Define what it is to be a Steward.

A Steward is a "person intrusted with the management of an estate not his own. Luke 16:1-13.

## 2. State the principal duty of a Steward.

It is required in Stewards that a man be found faithful. I Cor. 4:2; I Pet. 4:10.

## 3. What is involved in the lofty service of Stewardship?

Possession and control, responsibility, freedom of action and accountability. Luke 19:12-27.

## 4. What is the one great Stewardship committed to all believers?

A Stewardship of the Gospel is committed unto me. I Cor. 9:17.

## 5. State some specific kinds of Stewardship.

The Stewardship of the Gospel is all-inclusive, it takes in all we are, all we do, all we have, and all we acquire. I Chron. 29:11-17.

## 6. What is the pivot-point in our Stewardship?

Our faithfulness in Stewardship hinges at the money point. The man who is true to God as his Steward in the acquisition and use of money will be faithful in his Stewardship along all lines. Luke 16:10-13.

## 7. What is the fundamental truth in the Stewardship of wealth?

The recognition of God as the absolute owner of all things. Gen. 14:22; I Chron. 29:11-14; Psalms 50:10, 24:1; Hag. 2:8; Mark 12:1-9.

## 8. In what sense are men owners?

We may have rights and titles to certain estates, to which no one else has rights or titles. But these rights and titles are simply an earthly, human arrangement between man and man. Between us and God, He is the owner. Matt. 25:14, 15.

## 9. What follows from the fact that God owns us?

Since God is the owner, we can never be more than Stewards, and we can never be less. This fact Christians everywhere need to study. I Cor. 4:2.

## 10. What bearing should these facts have on life?

God's ownership and man's Stewardship are truths which have a most direct and solemn bearing upon the entire realm of human life and action. The recognition of this takes out all hint of drudgery and bitterness, and the practice of it immediately becomes the will of the Father. Matt. 25:19-29.

\*From a leaflet issued by the Presbyterian Church.

16

## ODDS AND ENDS

Smile when you can. Heaven alone can reveal its worth. Live up to all the light you have and trust the rest to God.

God loveth a cheerful liver. Christians should be the happiest people in the world. There is no reason why we should put on a long face when Jesus takes up his abode in our hearts.

God pity that man whose mind is so narrow that he believes his Church contains all the good people in the world.

It is not all of life to live. If we fail to properly use the talent which God has intrusted to our care, we have failed to accomplish God's purpose in creating us. Therefore we have lost all.

Why are we so unthankful, unhappy, miserable? Certainly we should not be thus. God created us in his own image and has placed all things at our disposal which can contribute to our happiness in this life.

W. H. FREEMAN.

Ether, N. C.

16

## The Tither

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C. B. RIDDLE, Editor



## MOMENTS OF MEDITATION

## A LITTLE PRAYER

Where'er thou be  
On land or sea,  
Or in the air,  
This little prayer  
I pray for thee—  
God keep thee ever,  
Day and night—  
Face to the light—  
Thine armor bright—  
Thy 'scutcheon white—  
That no despite—  
Thine honor smite!  
With infinite  
Sweet oversight,

God keep thee ever,  
Heart's delight!  
And guard thee whole,  
Sweet body, soul,  
And spirit high;  
That, live or die,  
Thou glorify  
His Majesty;  
And ever be,  
Within His sight,  
His true and upright,  
Sweet and stainless,  
Pure and sinless,  
Perfect knight!

—John Oxenham.

†  
A PRAYER OF THANKS

By Cleora H. Read

*O God, I thank Thee that I can see:*

The blue of the ocean; the green of the hills against the sunset sky; the moon-lit world; the autumn-tinted forests; the eager smile of youth; the love-light in a mother's eyes; the courage in a father's face; the wonders, the glories all around. For these I thank Thee.

*I thank Thee that I can hear:*

The singing of birds; the murmur of the tide against the shore; the sighing of the wind among the trees; the laughter of little children; the crooning of a lullaby; the many harmonies throughout this world of Thine. For these I thank Thee.

*I thank Thee that I can feel:*

The balmy air; the winter's chill; the rushing wind; the love of friends; my baby's kiss; the comforts of home; the manifold blessings of the life that Thou hast given me. For these I thank Thee.

I pray Thee that my eyes be closed, my hearing dulled, my feeling lost to envy, hate, maliciousness and shame, for these are not of Thee.

But may my heart know loving sympathy and cheerful ministry and my spoken words bring comfort. May I show truth and steadfastness when all the way is bright and peaceful faith when all my life seems dark. Thus only may I strive to make myself as Thou wouldst have Thy children. Amen.

†  
WHAT IS MY CROSS?

As the shadow of the Cross begins to darken the road along which, in reverent retrospect, we are following the Master, we are fallen low indeed if we do not feel the reproach of the passion of our Lord, lending new and searching significance to the threshold command of Jesus, "If any man will come after me.....let him take up his Cross....."

Thou sayest, Take up thy cross,

O man, and follow me.

Thy voice comes strange o'er years of change,

How can we follow Thee?

What are our crosses? The little sacrifices and self-denials to which sometimes we are compelled, to which

sometimes we compel ourselves, seem too inadequate. Is there no middle way between trivialities which do not deserve that august and hallowed name and self-crucifixions whose barrenness does but mock their austerity?

What was Jesus' Cross? It was, in those aspects which we are called upon to imitate, no more assumption of sorrow, fate or penalty. It grew out of the main purpose of his life. It was what He had come to do and to be, followed clean through to the end. The hostility of the leaders of His people set up the post of it; His courage spread the arms of it. He began by teaching, whosoever would hear, healing whosoever would be restored, cleansing whosoever would be made clean. That was His central essential service, the great continuing thing for which He was commissioned.

Our own Crosses are like His. They are not austerities and limitations which we have searched out; they are holy tasks which search us out, lifted to splendid and fruitful conclusions. A man's Cross is the thing he was meant to do, done as Christ would have him do it, his own distinctive task in which he spends and expresses himself, his contribution to the kingdom of God. The Cross of the teacher is his teaching, of the doctor his healing, of the minister his preaching, of the business man the administration of his business, all carried, in the spirit of the Lord Christ, to those fulfillments which crown them with fruitfulness and power, by men who are halted by no barriers of pain or fear, but, true to themselves and their Master, find in the completion of their tasks the consummation of their discipleship.

The sorrow and pain of the Cross are its accidents; the joy of it is eternal. There are men to whom it has been given again and again to render the last full measure of devotion to holy and accepted causes who through it all have walked in ever increasing fullness of life and in ways seemingly remote from the bitterness of Golgotha. None the less they bore their Crosses and were comrades of the Christ. Nay, they were prophets of what Christ meant cross-bearing should be in those diviner and ampler days which He died to make possible.

Most men who follow great causes to grave and consistent ends find themselves, at least once, called to those roads of loneliness which lead across the slopes of the hill of crucifixion or even to its crest. The world is not yet so constituted that we can be wholly true to the ideal without paying the price. Yet even then the Cross is not merely the lonely, tragic culmination of hostility between far-seeing love and short-sighted hate. Even then our Crosses are the supreme tasks of our life, the great work of love and service to which we have long been committed. Whether on ways of light or hills of pain, to have served is to have borne the Cross, to have been true to holy love is to have shared the secret of the Master.—*The Congregationalist*.

†

A good word is just as easily spoken as an evil one. Kind speech is as easy as profane language and is often invaluable, while profanity is absolutely useless and vile.—*Young People*.



## THE BETTER PRAYER

By Robert Davis

I thank Thee, Lord for strength of arm  
To win my bread,  
And that beyond my need is meat  
For friend unfed.  
I thank Thee much for bread to live,  
I thank Thee more for bread to give.

I thank Thee, Lord, for snug-thatched roof  
In cold and storm,  
And that beyond my need is room  
For friend forlorn.  
I thank Thee much for place to rest,  
But more for shelter for my guest.

I thank Thee, Lord, for lavish love  
On me bestowed,  
Enough to share with loveless folk  
To ease their load.  
Thy love to me I ill could spare,  
Yet dearer is the love I share.



# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

THE EARTH IS THE LORD'S

WE ARE POSSESSORS; NOT OWNERS

## The Scriptural Law of Giving

By Rev. F. M. Van Treese, D. D.

**T**HE Scriptural law of giving is found in the Word of God. There has never been but one law; and that law, given under the Old Testament dispensation, has never been repealed. It was a law for all ages and for all people, the rich and the poor alike, and called for the *payment* of a tenth of the income and the giving of sacrifices and free-will offerings. First of all, we owe the tenth to God and His cause, and *giving begins only after we have paid our tenth* into the Lord's treasury. A distinction should be made between *owning* and *possessing*. In the eyes of the law we may own property and not possess it, or may enjoy peaceable possession and not own the property. If we do not own, but merely possess, the owner demands a rental which must be paid.

THE TENTH IS HOLY UNTO THE LORD

THE TITHE IS THE LORD'S

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C. B. RIDDLE, Editor

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## EDITORIAL

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### THE LORD'S PENNY

**B**EFORE the young man or woman beginning business life, just approaching business age, lies a bright and alluring prospect. Life, the great adventure, consists largely of business features and operations; business, in some form, must be the intimate concern of every worth while human creature, whether earning money in the business world or dispensing it in the household. Every worth while person, therefore, as early as possible should become conversant with the best business methods. And, every young man or woman should try to begin the business life "right."

The wrecking rock upon which countless promising careers go to pieces is that of haphazard financial expenditure, lack of system in regard to money matters. Without system no life can be managed as to reap fullest, most joyful results and harvest. Good financial habits are of utmost importance to every young person, whether wholly or partially self supporting or still dependent upon parental or other support.

Adjusting the personal budget, apportioning the income, whether received in the shape of salary or allowance, spells the first step in the business-like conduct of finances. This step, according to a good old plan not yet improved or superseded, should begin with the "Lord's penny," the fixed and firmly adhered to allowance for spiritual, unselfishness, for church, charity, religious societies, etc. The saving allowance should come next, in regular and reasonable order. Each of these items, as provided by the admirable scheme mentioned, may represent one-tenth of the fixed or variable income. Ten cents of every dollar is not too much to give to God and to save. Giving to God is recognized by every church member as at once a high duty and privilege. Saving now is recognized by every clear thinker as at once a high duty and a privilege, and this whether considered from the personal, civic or community point of view.

The man or woman who saves steadily and wisely, is the man or woman who is able, other things being equal, to take advantage of opening opportunities, to enjoy life, to travel, to set up a home at the proper time, to help others, to plan and enjoy increasing independence, to face life's changing contingencies with a calm and peaceful mind. Sickness sorrow, misfortune, these come

to all, directly or vicariously, as life progresses, and next to the faith that sustains ranks, in such juncture, the faithful, "friend in the pocket—" which, in modern application, means the safety deposit box of the bank.

The "Lord's penny," be it a tithe in verity or distant approximation, and the regular savings allowance arranged, apportionment of living expenses should follow. Young men and women still "living at home," supported wholly or in part by parental kindness, have not, of course, to consider this item so seriously as those entirely dependent upon their own efforts, but the living expense question never should be entirely disregarded. So far as possible, wage earners should be self-supporting, if only for the effect upon economic conditions of the worker not living within the concomitant income. Where living expenses, for any reason, need not be considered an equivalent amount be added steadily to the saving account or to some other important division of the systematic outlay, such as education or physical improvement. Where living expenses must be considered in natural order, these should be arranged in strict accordance with the budget arranged.

A given salary, for example, may not afford such food and quarters as might be enjoyed, but food and quarters must not, therefore, be allowed to consume more than their fair proportion of earnings. Food, in the judgment of practical economic experts, never should exceed in expenditure one-half of a given income; it will, of course, represent a much smaller proportion of income, more or less generous. Shelter—rent—never should, according to the findings of the experts, equal more than one-sixth of the income. Where food and shelter—room and board—are allowed to overstep the bounds of reasonable proportion, disaster, sooner or later, is sure to result.

Next in order to these important items must come clothing. Here, as, indeed, with all the departments noted, it is impossible to quote precise figures or proportionate from those of another. But clothing always portions. The needs of one young citizen may be so different from those of another. But clothing always should be arranged and purchased in accordance with two well tested principles. It must be neat, good and sufficiently attractive to prove an asset to the wearer; it never must more costly or impressive than warranted by the wearer's income. Over-costly clothing, as too



luxurious mode of living, has kept from advancement many a fine and promising young worker. In one sense it is true that the private life and expenses are the private and personal concern of the individual only, but in another sense it is equally true that the private life and expenses are the intimate concern of the employer, the community also. An employer, a community, is justified in closely scrutinizing the young man or woman living or dressing more lavishly than circumstances and salary might indicate, as in deprecating lack of neatness or good taste in clothing or environment. For all these reasons the clothing allowance should be carefully considered and maintained.

The larger items of expenses arranged, in whatever manner, remain the almost equally important items of betterment, recreation and the "miscellaneous" allowance which must certain to occur. These, of course, will vary with the individual. Car fare, perhaps, will be regularly necessary for some, only occasionally for others.

Some will need many books, others have access to all that are needed. The hobby or a vocation necessary to every normal lad or lass under varying conditions will call for varying outlay. But whatever the classified or unclassified items, they must not, if happiness and financial independence are to be established, be allowed to exceed their scheduled provision, while the sage and judicious expenditure rendering possible some slight financial leeway or margin will bring its own reward.

Any sum left over at the end of the salary or allowance period may be set aside as working capital—held in reserve to meet any sudden, unexpected demand or necessity, transferred to any other financial division or added to the savings allowance. It is unnecessary to suggest that savings, in due course, should mean investment. Money lying in the bank earns interest, but it may be withdrawn too easily to meet ideal requirement, while there are safe and sound investments bearing good interest rate.

C. B. R.

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#### GOSPEL PROFITEERS

Have you ever heard so many calls for money? It is money, money, money, on every hand for the carrying on of the work of the Kingdom. If you think of getting out of your church to get into one where you would not be confronted with the subject of stewardship, it would be like "jumping from the frying pan into the fire." Well, what does all this mean anyway? There must be some thing behind all this awakening on the money and the Kingdom question. Yes, every church with growth and progress in view seems to have caught the vision about the same time and indeed where there is no desire for growth there is no vision.

What is to be the result of such liberality as is being manifested on the part of God's children today? If this is the measure of what we ought to do, the calls that are coming to us, God is in it all and prosperity will follow as naturally as good crops follow rains, proper cultivation and good soil.

But what of the person who neglects to give at this time when the calls are so numerous and urgent? My! how we did detest the slacker during the war. How many anathemas were heaped upon the profiteer. Some even saying that German bombs and machine guns and gas were too good for him. That is true, for many a bright young fellow gave up a paying position to enlist, not for money, for there was no money in it but the supreme sacrifice. But what of the fellow who enjoys this prosperity without having helped to bring it about? It will not be for man to pronounce the penalty but the Owner of all these things that have been misappropriated; and while others have given to hasten the coming of the Kingdom he has hoarded and it seems to me a dangerous thing to do.

I believe that in future years that there will be a stigma upon the man and possibly upon his posterity that fails in this crucial hour. Did you ever hear it said: "You see that man yonder? Well, he was a deserter during the war." Or "it is a pity that that boy's father left him such a poor heritage for he was not true to his country." That sounds bad, does it not? But may the good Lord deliver us from being guilty of a greater crime, for because of some scruples we might have thought we were right in doing these other things but with the lights before us, how can we withhold from God His part and expect to yet escape His curse? "Think on these things."

N. G. BETHEA.

Brinkleyville, N. C.

$\frac{1}{10}$

#### A NEW EXPRESSION OF RELIGION

Pure religion is an unchangeable reality, but the interpretation and expression of religion change continually. Light is unchangeable, but the manifestation of light has changed many times. At one time it expressed itself through fire; at another, through grease and wicks; again through gas; and last through wires and globes. It remains for the reader to decide whether light is more universal and more useful today than it was thirty years ago. The great light is the sun and it does not change its manifestation or its quality. Religion has passed through as many forms of manifestation as light. At one time it expressed itself in dogmatic theology; at another time through the persecution of heretics; at another period through great buildings and display in worship; again it took the form of explosive emotion; the worshippers shouted aloud in meetings. Some people look to those seasons when religion expressed itself through emotion as the high tide of spirituality in the church. But it should be kept in mind that religion expresses itself in terms of the dominant idea of the age. When feeling controlled human society, religion was expressed in shouting. At the present time electricity is the dominant force in the world of power, and light expresses itself in terms of kilowatts of electricity. The dominant idea in the world today is business or its equivalent money; and religion is beginning to express itself through money. Money is the great power and religion is beginning to use it.



A glance at what the denominations are undertaking to do in the raising of money within the next five years to advance the Kingdom interests will show that religion is expressing itself through this medium. It is hardly fair to say that the church is losing its spirituality because it is expressing its faith and its purpose through a new medium. It would be a travesty on religion for a millionaire to go to church, get happy, shout in meeting, and then go home. God has given him more than feeling, and the world needs blessings that money can furnish. The world needs missionaries, teachers, Bibles, medicines, doctors, and the rich man's money can help to send all these and more to the ends of the earth. See what Christian literature, hospitals, orphanages, charities have done for the ignorant, the sick, the fatherless, the destitute, and then consider what a shouting church would be worth in the Kingdom at this day. This says nothing against emotion, feeling expressing its faith and joy through a happy shout; it is trying to say that religion is not confined to any one mode of expression; but the emphasis of religious expression is determined by the dominant idea in any one generation. The world is thinking in terms of commerce, of trade, of business, and religion must enter that great idea and spiritualize it; and it can do this no better than by laying out great educational and missionary plans that require large funds and then call upon the people of God to give! give!! To give cheerfully, liberally, religiously, and thereby win the respect of the world in its thought of great enterprises. Benefactors poured into the treasury of benevolences last year millions upon millions and that means that Christians are now giving their money as they once gave their feelings.

W. W. STALEY.

*Suffolk, Va.*

#### GOD'S TWIN LAWS

By Major J. W. McClung

*"One-seventh of Man's Time," "One-tenth of Man's Income."*

"Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God." "The tenth is holy unto the Lord." "Eternal—Immutable—Unchangeable."

These laws did not happen, but were divinely appointed and intended for man's universal use and observance. If we observe the law of the Sabbath, then we are bound to observe the law of the tithe. If we abrogate one, then we should abrogate the other. There is not the slightest suggestion in the Bible, from cover to cover, that the law of the tithe has been abrogated; it was yesterday, it is today and it will be tomorrow; the immutable, eternal and unchanging law of God.

The tithe is not a Mosaic law, because Abraham, "God's friend," and other patriarchs paid the tithe long before the statutes of the Jews were recorded. It was simply reaffirmed, not enacted, in the Mosaic law, and there is not the slightest suggestion of maintaining the authority of the Jewish statutes. Our allegiance is to that law that reaches back into the very

meaning of worship itself, and is part of the mystery of the Deity. As relating to income it means this: Men who worship God as true stewards, shall set apart each year of all value that passes through their hands, at least a tenth, as the ratio named by God Himself as man's acknowledgment of divine sovereignty.

This proportion received God's endorsement when He rebuked a sinful generation for its presumption in offering shrunken values and "robbing God" in "tithes and offering," and also His blessing when He said: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

It received the endorsement of Jesus when He said: "These things ought ye to have done," when He was speaking of man's duty to God. It received the endorsement of the Apostles, and has had the endorsement of the Christian people of Christ's Church for centuries past.

If it is optional for us to abrogate the law of the tithe, then we have an equal privilege with the law of the Sabbath. Our secular laws require cessation of business activities on the Sabbath, which is at once an acknowledgment of that law, but where is the man, and who is he, who dares to abrogate a law of God equally binding. We are just as much at liberty to break any one, or all of the ten commandments, as we are to break the law of the tithe. We may just as well break the holy Sabbath, or steal, or kill, or commit adultery and then try to ease our conscience by saying, "Oh, that is one of the old Mosaic laws and is out of date." All of these laws are God-given, and no man is at liberty or authorized to modify or change a single one to conform to what he believes to be right.

*Lexington, Va.*

#### TWO SUPERANNUATES FIND JOY IN TITHING

A tender and impressive little incident occurred at the recent session of the Los Angeles Conference, when a venerable superannuate rose to testify to the joy of being a steward for the Lord. He said: "Brethren, when I took the superannuate relation I bought a superannuate horse, and together we two set out to make a living. I secured six acres of land, and the old horse and the old Methodist preacher, superannuates both of us, went to work. Of the six acres I planted an acre and a half in garden truck and the rest in beans. We worked hard, the old horse and I helped by God's sunshine and rain and His ever-loving care, and today, thanks be to God, I am ready to render an account. The acre and a half brought in \$250 and the yield of beans at the present market price will net \$950—\$1,200 in all—and I calculate the Lord will get His share. One hundred and twenty dollars is a small amount compared with the abundant blessings which He has poured out for me and mine, but am so thankful that in my old age I can still render unto the Lord and by the payment of the tithe acknowledge His ownership."—*Alabama Christian Advocate*.



## MY TITHE

B. F. M. Sours

A tithe for Him who gave for me  
His Diadem and Throne?  
A tithe—it would not do to give  
A tithe and that alone:  
I give my happy heart, and so  
The floods of peace o'erflow.

Not less than one glad tithe for Him  
Who gave His heaven for me!  
O Jesus, low I bow before  
Thy feet, for Calvary  
Tells of thy sacrifice, thy love,  
All other claims above.

Not less than one glad tithe for Thee,  
And one heart full of song  
To make the weary pilgrims glad,  
And make the stumbled strong,—  
So this is my glad gift to thee,  
Happy and, full and free.

My Savior, take the tithe and give  
The kisses of thy love:  
It tugs the cords of faith, but faith  
Is anchored sure above.  
I can my tenth give unto thee,—  
Thy gold is promised me.

And so I give and need not see  
Where future stores may lie,  
But grain and blossoms with the rain  
Fall from the clouded sky.  
I rest upon thy promise strong,—  
My tithe is given with song.

Mechanicsburg, Pa.

170

## SOUTHERN BAPTISTS GO IN FOR MAMMOTH SUM

\$75,000,000 In Eight Days—November 30-December 7

At the Southern Baptist Convention in Atlanta, Georgia, in May, with more than 5,000 Baptists assembled, it was unanimously decided to raise 75 million dollars, for missions, in home and foreign lands; for their more than 130 educational institutions; for their many orphanages and hospitals; for their aged ministers; and for the National Memorial Church, dedicated to Roger Williams and Religious Liberty, to be built in Washington. A Campaign Commission was appointed, with Dr. George W. Truett, pastor First Baptist Church, Dallas, Texas, as Chairman, and one member from each of the Southern States. At a meeting in Atlanta, Georgia, early in June, the Commission met and made out plans for raising the 75 million dollars. Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, was elected General Director, and his headquarters established at Nashville, Tennessee. Five of the Commissioners were appointed as Campaign Directors, to whom

the details of organization were committed. Mr. J. H. Anderson, of Knoxville, Tennessee, a wealthy merchant, was made Chairman.

These Campaign Directors have elected the following leaders to co-operate with General Director Scarborough in the Campaign: B. C. Henning, of North Carolina, Assistant General Director; T. B. Ray, of Virginia, Survey Director; H. C. Moore, of Tennessee, Publicity Director; Mrs. W. J. Neel, W. M. U. Organizer. A General Organizer is yet to be selected.

At a meeting composed of nearly 200 representatives from every phase of the denomination's life and work, in Nashville, Tennessee, July 2 and 3, a complete program and organization for the campaign were effected. Each of the Southern States will be organized, with the State Secretary of Missions as the General Director for that state. He will be aided by a General Organizer and a Publicity Man, and an Advisory Campaign Committee, made up of the three persons above named, the Campaign Commissioner from that state, the editor of the Baptist paper, the Secretary and Vice-President of the Women's Work, and the Chairman of the Laymen's organization. It will be the duty of these State Organizers to organize the sub-divisions in each state, called Associations or Districts. Each of these Associations or Districts will have an Organizer and a Publicity Director, and these will organize the churches, with a General Director, preferably the pastor; and an Organizer, some select layman; and an Organizer representing the Women's Work. All these organizations are to be aided by volunteer workers, from among men and women.

The name of the campaign is "*Baptist Seventy-five Million Campaign*." The time for the big drive will be November 30 to December 7. This will be called "Victory Week," at which time cash and pledges payable in 5 years are to be raised to the amount of more than 75 million dollars. All the general organizations—The Foreign Mission Board at Richmond, Virginia, the Home Mission Board at Atlanta, Georgia, the Educational Board at Birmingham, Alabama, the Old Minister's Relief Board, at Dallas, Texas, the Laymen's Board, at Knoxville, Tennessee, the Woman's Missionary Union Board, at Baltimore, Maryland, and all the state organizations are throwing themselves full length and full strength into the campaign. Three million Baptists are to go in and put it over. It is to be the greatest and most meaningful movement ever inaugurated by Southern Baptists. Its issues to the cause of Christ are incalculable. This money will help every phase of religious life represented by Baptists throughout the whole world. It is expected that every Baptist Church, more than 25 thousand of them, and every Baptist member, more than 3 million, will put themselves in a great fashion into this movement.

The leaders are looking with hope and promise to the tithers of the denomination, because from this class pledges and payments are always easily secured. The man who sets aside a fixed portion of his income for the Lord's work can usually help out in every good cause.



“———AND PROVE ME NOW”

By Rev. A. D. Angell, Minister of First Methodist Episcopal Church, Troy, New York

One February Sunday evening, when all had left the church except the pastor and sexton, a young man who had been waiting in the vestibule addressed the pastor as follows:

“I have listened to you as you have presented the matter of Christian Stewardship and I am frank to say I do not believe in it. But you have set me to thinking and I would like your advice. I have earned during the past year only \$260; the factories, as you know, have been for a large part of the time closed, and, though I have looked for work, I have only secured a little. Out of my earnings I have paid into the church \$16. If the tithe is right, then I still owe \$10. I am in debt at the grocery store, and my family are not provided even with the necessities of life. I have sometimes pushed away from my table without sufficient food, because I desired my children to be provided with enough to keep them well. My home is heavily mortgaged and in a few weeks the interest will be due. Would you advise me to take the money I have on hand and pay God in full?”

The pastor was deeply stirred. If their places were interchanged what would he do! But he replied, “I am not going to tell you what to do, but if, after prayer, you decide to pay the balance due to God and then our loving heavenly Father fails you—I promise you I will never preach another sermon on tithing.”

A few weeks following, on the last Sunday of the conference year, the pastor met the apportioning committee of the church for the purpose of dividing the benevolent funds among the various boards. The chairman of the finance committee, who was also a member of the above committee, entered the room and before taking his seat said:

“A young man (it was the one above referred to) came to me this morning, and with moistened eyes said, ‘Here is \$10 for the church.’ After inquiry, I found he was without work and his family in need.”

The pastor, who knew more of the facts, said, “He has stepped out on God’s promise; it is equal to any apostolic faith.”

The finance chairman said at once, “We must help God in this matter. He is a fair painter. I will give him the opportunity to paint my garage.”

A grain merchant said, “He can paint my house.”

And so God, working through man, commenced to help. The young man who was without work on Saturday night entered employment on Monday morning. At the appointed day he was able to pay his interest obligation. With improved industrial conditions he returned to his former employment and was given an increase of 25 per cent in wages.

What could he do but give thanks to God for opening the windows of heaven? And what could his pastor do but exult and say “For that He is strong in power, not one is lacking.”—*Men and Money*.

THE LIBERTY OF GIVING

A Plea For The Tithe

By R. M. Friend

Honor the Lord with thy substance and with the first fruit of all thine increase; so shall thy barns be filled with plenty, and thy presses will burst with new wine.—Prov. 3:9.

*Put God First*

Have you found it hard to give to the Lord’s work? Have you felt that you could not afford to give? Have you groaned under the many demands upon you that leave so little for the Lord’s cause? Have you felt that every dollar you can earn is needed to provide for those dependent upon you? Are you afraid for the future, that God will fail to take care of you?

To all those of whom giving is a burden God has a clear helpful message. He has made the way easy. You can give. You can be what God expects of you—His Steward—“By putting God first.”

It is so much easier to set aside God’s tenth as soon as our wages, our salary, our rents, our dividends, and our profits are received, than to go on considering such as our own, then having to give it up later on. When we set aside, either in a separate place, or in a separate bank account, it becomes a fund really God’s, and little or great, we administer it for Him.

*A Test of Faith and Obedience*

The prophet Elijah came to a famine stricken woman on the verge of starvation with only a little meal in the jar and a little oil in the cruse. “Make me a little cake first.” God calls us to an exercise of *faith and obedience* and promises high and holy rewards. And after she had done this, “The jar of meal wasted not, neither did the cruse of oil fail.”

*The Tithe is the Lord’s*

The law of the tithe came from God and is as binding as the law of the Sabbath, or any other of the divine commandments. There is nothing to show that it has been repealed. Christ’s imprimatur rest upon it. “This ought ye to have done.” Matt. 23:23. Only can the tithe be superseded by the larger requirement of grace. “Whosoever renounceth not all that he hath, cannot be My disciple.” Luke 14:33.

*The Tithe an Abiding Principle*

There is the supreme need at the money point of a fixed minimum standard so that the principles of stewardship may become vital and real in our lives, and we be not swept into self-deception and outrageous robbery.

Some Christians say “All that we have is God’s” and yet withhold the tithe. All that we have is God’s is too indefinite and means nothing unless it is accompanied by some *tribute* or *earnest* that we can bring to God of the reality of what we profess. How can we feel that we have in truth renounced all for Jesus, unless we are willing in test of our good faith, to give Him the evidence He requires?



*The Purpose of the Tithe*

The law of the tithe like the law of the Sabbath was not ordained for the benefit of others, but for ourselves. God does not require the tithe just to keep the treasury full, but to win us from selfishness and covetousness. The supreme purpose of the tithe is to develop character and test our loyalty to God. Though not the supreme grace, money is the supreme test, and blessed is the man who is found faithful and true at this point.

*Compensation of Tithing*

Tithing establishes equality among God's people. The gifts of the poor are just as highly valued in God's sight as the gifts of the rich. No excuse can free a man from his obligation.

Tithing compels system in finance. Business is conducted in a different spirit and with a loftier motive. The tither's companionship with God becomes real.

The highest compensation is spiritual. It is a means of grace, and rich has been the experience of those who have tried it. It not only makes systematic and proportionate givers, but brings up to the Scriptural Standard, from which comes both joy and an enlarged vision of real service and partnership with the Master.

"Offer unto God thanksgiving and pay thy vow unto the Most High; and call on me in the day of thy trouble; I will deliver thee, and thou shalt glorify me." Ps. 50:14.

"Bring ye all the tithe into the storehouse, and prove me now herewith, saith the Lord of hosts if I will not open the windows of heaven, and pour out a blessing that there shall not be room enough to receive it."—Mal. 3:10.

Thus God challenges us to test Him. Do we really believe God's word? Are we willing to launch out in faith upon Him? Are we willing to trust Him?

†

After two thousand years of healing sick souls, the church is again stressing its opportunities for furthering the gospel of public health. In the wake of the great war came national and world scourges that were more frightful than the battles themselves. Preventable disease and infant mortality are among the world's greatest enemies. Six million people succumbed to influenza; two out of every seven babies die during their first year. The complications of living in the present age have made specialists of us all. Each organization has worked more or less apart from other organizations, but that scheme of things is passing away. We do not cease to be specialists, but by co-operating we can the more readily and satisfactorily carry out our works for the betterment of the race—mentally, morally and physically.

†

Great should be the joy that God's boundless truth is open to us all, and that it will make each one its dwelling place, in proportion as he earnestly desires it and opens himself to it.—*Trine*.

†

I pray Thee, O God, that I may be beautiful within.  
—*Socrates*.

## SWEDEN TAKES IN SUFFERING CHILDREN

At the solicitation of the Swelish Red Cross, four hundred Swedish households have opened their doors to the sick and undernourished children of Germany, Austria, Belgium, Poland and the Baltic provinces. The Red Cross has entered into negotiations with the respective governments and Germany and Austria have already accepted the generous offer of their northerly neighbor. Five hundred children from those countries arrived in Stockholm May 6.

The Swedish railroads lend their heartiest co-operation to the idea, in running special boat trains to meet the children, who are accompanied to their various destinations by Red Cross representatives.

†

## THE PROOF OF LOVE

Rev. Chas. S. Ramsay



MAN going late to church met another coming out, and asked, "Is the sermon done?" "No," the other replied, "It's only preached." God's ownership and responsibilities of stewardship may be convincingly preached, yet little done. The truth may be admitted, but the practice not adopted. Perhaps few will deny the ability or consequent duty of the Church to supply the necessary revenues for her task; yet we have made retrenchment necessary. Nor does God want mere slavish obedience in this matter, through fear of the thunders of the law, "Thou shalt." The one-talent man, fearing his lord as a hard, austere man, returned all he thought was demanded, but was cast into outer darkness. Paul first told the Corinthians their duty: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (I Cor. 16:2). But in spite of this command and the excellent program of beneficence outlined the matter was being neglected. So he writes again: "I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love." (II Cor. 8:8).

The "others" whom Paul mentions are the Macedonian Christians. In great trial of affliction the abundance of their joy and their deep poverty had abounded unto the riches of their liberality. According to their power, yea, beyond their power, they had given, voluntarily, even beseeching of Paul the privilege of sharing in the exercise of this grace of liberality. They first gave themselves to the Lord in love that sought opportunity to express itself in self-sacrificial action. It had been such a rich experience for them that Paul wished Titus to lead the Corinthian Christians into the same enjoyment.

There are many "others" whose earnestness proves the sincerity of our love. Livingstone's earnestness led him to give his life for Africa, and to say: "I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything will advance the interests of that Kingdom, it shall be given away or kept, only as by giving or keeping it I shall promote the glory of Him to whom I owe all my hopes in time and eternity." Dr. Palmer C. Dubose tells of the earnestness of Chinese Christians: "An average family of five will make \$100 a year from their



crops, ..... pay \$50 in land rents, and \$12.50 taxes, leaving \$37.50 for feeding of five people for twelve months ..... Foodstuffs have advanced (in ten years) from fifteen per cent to forty-five per cent." Yet they are building their own churches and advancing towards self-support. "Last year some of our churches gave as much as \$3.50 per member. Putting the average member's financial standing in our Southland at twenty-five times ..... the average ..... in our Mid-China Mission, we would say that if these churches were in America they would give \$87.50 per member. But remember, between these Chinese Christians and starvation there is only a hair-breadth." We gave for all local expenses and benevolences about \$15 per member, one-sixth of what the Chinese Christians' earnestness was doing.

Like causes produce like effects. Acceptance of God's proprietorship, knowledge of the needs of the Kingdom, and sincere love for Christ produced in Apostolic and Chinese Christians the practice of systematic, proportionate giving, and more than that—sacrificial giving. God blessed them. The proof of the sincerity of your love is that it carries you to the point of willing and glad sacrifice. To deprive yourself for a brief season of some few luxuries and indulgences is to play at the thing, and is rebuked by "the earnestness of others." Unless it somewhere cuts down deeper, unless there be such sacrifice as only love would cause, the sincerity of your love is still wanting proof.

Such sacrifice is necessary to win the world. Thomas must see the scars before he would believe. "By what right," asks Samuel M. Zwemer, "do we ask men in Korea or India to face persecution and death, and to become a hissing and a byword, if they have never seen in our lives the print of the nails?" The faithful steward will render to Jehovah the rightful proportion; so far as God enables him he will not allow the interests of the Kingdom to suffer. And the redeemed sinner, rejoicing in so great salvation, inspired by the earnestness of others, will rejoice if he too may by some real sacrifice prove the sincerity of his love.

#### FIRST THINGS FIRST

"Suffer me first to go and....." It is not that you desire wrong things; it is not that you desire to avoid right things; but you say, "Suffer me first to do the inferior, and then I shall be ready for the superior. Suffer me first to take care of myself. Suffer me first to take care of my household. Suffer me first to take care of my business. Suffer me first to look after this enterprise and then—" No! This constant habit of humbling the higher, and making it subordinate to the lower; this constant preference of the inferior to the superior, works demoralization. A man does not need to throw away his Bible, nor defy his God, nor sell his soul voluntarily. He needs only to say, "Suffer me first to do this lesser thing." The moment that is done, there begins the wrong emphasis and proportions in life which bring defeat. If we put the inferior duties in the place of higher duties, we will fail at last.—*Selected.*

#### INVOCATION

By Wendell Phillips Stafford



THOU whose equal purpose runs  
In drops of rain or streams of suns,  
And with a soft compulsion rolls  
The green earth on her snowy poles;  
O Thou who keepest in Thy ken  
The times of flowers, the dooms of men,  
Stretch out a mighty wing above—  
Be tender to the land we love!

If all the huddlers from the storm  
Have found her hearthstone wide and warm;  
If she has made men free and glad,  
Sharing, with all, the good she had;  
If she has blown the very dust  
From her bright balance to be just,  
Oh, spread a mighty wing above—  
Be tender to the land we love!

When in the dark eternal tower  
The star-clock strikes her trial hour,  
And for her help no more avail  
Her sea-blue shield, her mountain mail,  
But sweeping wide, from gulf to lakes,  
The battle on her forehead breaks,  
Throw Thou a thunderous wing above—  
Be lightning for the land we love!

—(From the *Atlantic Monthly*),



Beholding Jesus as the Lamb of God gives us sight with which we may ever afterwards see Him in all the perfection of His character, and "seeing Him as He is" is the means by which the Holy Spirit transforms us into His likeness. Such a vision is the privilege of every Christian and the secret of perpetual joy, and victory is translating the vision into daily experience.—A. C. Dixon.



Come, my way, my truth, my life;  
Such a way as gives us breath;  
Such a truth as ends all strife;  
Such a life as killeth death.

Come, my joy, my love, my heart;  
Such a joy as none can move;  
Such a love as none can part;  
Such a heart as joys in love.

—George Herbert.

## The Tither

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C. B. RIDDLE, Editor



# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

THE EARTH IS THE LORD'S

WE ARE POSSESSORS; NOT OWNERS

## A CHURCH PROGRAM

The following *principles* concerning Christian Stewardship should be fully recognized by the individual Christian:

God is the giver and is the absolute owner of all things.

Under grace man is a steward, and the steward holds and administers that which he has as a sacred trust.

God's ownership and man's stewardship are best evidenced by the systematic application of a portion of income to the advancement of the Kingdom.

Biblical and extra-Biblical history point to the setting aside of the tenth of the income as a minimum, and indicate a divine sanction of the practice and the amount.

There should be careful, intelligent, personal and prayerful consideration of the uses to be made of the money thus regularly set aside. This will require study not only of the local situation, but also of the missionary and benevolent work of the church.

Consistent use of the balance of the income is not set aside.

(The above is taken from a leaflet which shows the program suggested by the United Missionary and Stewardship Committee of the Reformed Church in the United States.)

THE TENTH IS HOLY UNTO THE LORD

THE TITHE IS THE LORD'S

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## The Tither

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C. B. RIDDLE, Editor

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Volume 2

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## EDITORIAL

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## THE DIFFERENCE

There is a decided difference between *tithing* and *Stewardship*. *Tithing* is the principle of paying to God what we owe. *Stewardship* embraces the principle that we are only stewards of what we have, and that we are trustees only and not owners.

## GUIDANCE AND CONVENIENCE

Do not mistake personal *convenience* for personal *guidance*. So often we are inclined to let convenience suit our giving. We should seek guidance of the Holy Spirit and not convenience from self.

## TITHERS TO BE COUNTED UPON

We have had occasion to talk with many persons who have been connected with large financial campaigns for churches and schools, and are informed that those who tithe can always be counted upon to do their part in such campaigns.

## THE METHODIST AND STEWARDSHIP

The Methodist Church lays great stress upon stewardship. Recently it completed its largest financial undertaking. Stewardship was given much attention, while about 35,000 tithers were enrolled. Plans give strength. God's plans give aid to worthy causes.

## MORE THAN MONEY

If the getting of money alone was all the benefit that would come to the Church by the method of tithing, it would be a failure. But when a man recognizes God by paying his tithe, he acknowledges God in other ways and God will soon have his life. A man's treasure and his heart are inseparable and where you find one you will find the other.

## NOT THAT

The call of the tithe is not a call for relief to some struggling church. A rich church should tithe as well as the poor church. The poor man should pay his tithe as well as the rich man, for it identifies man with God. Money getting is not the object; man getting and soul getting—these are the things that grow out of partnership with God.

Trust in God as well as in gold.

## KNOWING WHAT THE TITHE IS

Some claim that they do not know what one-tenth of their income is, because of the miscellaneous incomes. To those who think so we ask them if they have ever rightly endeavored to figure their tenth out?—and we further ask: Do they really want to find out?

## COLLECTIONS vs. OFFERINGS

We have limped along trying to carry on God's work by *taking collections*. If we are to win the world to Christ and for Christ we must *make offerings*. Think of the difference in *taking* and *making*, also of the difference between *collection* and *offering*. Call it an offering.

## DISCRIMINATION

Those who tithe their income should be careful how they spend the tenth. Remember that it is the Lord's and that we are to administer it for Him. Seek the guidance of the Holy Spirit, and where you are in doubt, let the doubt rule. Make a discrimination.

## A GOOD PLACE TO BEGIN

The Sunday school is a good place to teach tithing. Get the children interested in the subject, and encourage them to begin. They will grow up to regard it sacred, and will in the meantime form the habit. Begin early, begin in the Sunday school.

## A NEW WAY TO PRAY

Some men pray that God may send some one to do a thing, while perhaps what God wants is for them to go. Others pray that some way may be opened, while the way may be in their purses. Take out your pocket book and pray for the Lord to its contents. We must open our purses as well as our mouths.

## A NEW AGE OF GIVING

A new age of giving, this is, and the hope of a new day for the Church is here. We have made the Church a "poor house" long enough. God is beginning to get His share of the world's money that the Kingdom's work may go forward.

This is a day of service, not only in deeds but in dollars. Dedicate all to humanity's good.



## THE LAW OF THE TITHE

By Rev. E. A. Watkins, D. D., in The Herald of Gospel Liberty

**W**HAT is the matter with the church?" is the question discussed, in one form and another, in conference, convention, institutes, ministers' meetings, pulpit, and press. The answers given have been as varied and wide of the mark, as there have been multiplicity of expedients resorted to, seeking to discover an adequate solution of the problem in hand. Every conceivable device has been tried, methods questionable and otherwise have been adopted, in our efforts to solve the problem that has puzzled us for a thousand years. Men of faith and vision have been embarrassed and chagrined through all the years, because of the unfortunate spectacle of "The Church of the living God, the pillar and ground of the truth," having to depend on donations, solicitations, subscriptions, and every other unholy and un-Christlike method of financing the Kingdom; and that which must necessarily follow, an inferior and imperfect type of spirituality, Christian life, and service.

But the *real* difficulty has scarcely been touched: viz., The repudiation of Christian stewardship, and the fundamental law of the tithe. At last, after a thousand years of imperfect and unsatisfactory service, together with its failure to develop a high type of Christian living, there is a growing conviction on the part of the leaders of the church that the only adequate solution of the problem of spirituality and finance is in our acknowledgment of our obligation and responsibility to God *in the payment of the tithe*, in "honoring the Lord with our substance, and the first-fruits of all our increase."

The next great revival in the church will be a revival in Christian stewardship, a recognition of our obligation to "bring all the tithes into the store-house, that there may be food in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." *That revival is due now and has already begun.* Who can measure the power and the scope and the unlimited possibilities of such a pentacost?

## 1. ITS BASIS

The law of the tithe is based on the fundamental fact of God's ownership. All belongs to Him. "The silver is mine and the gold is mine, saith the Lord." "Whatsoever is under the whole heaven is mine." "The world is mine and the fulness thereof." "For every beast of the forest is mine and the cattle upon a thousand hills." Every title deed recognizes God as the original owner of all property. Every abstract of title goes back to the original owner, God; and God has never signed away His right to a prior claim. He holds the first mortgage. He is the sole owner of all, but took man into partnership and gave him dominion over all the earth, and laid on him the tremendous responsibility of administering the vast estate. God wrote it into the first articles of His eternal covenant with man, "Multiply and replenish the earth." But He also wrote a fundamental law into the very bone, fiber, and

tissue of man's being, yes, in the vary lineaments of his soul, exacting and reserving one-tenth of all the increase, for the financing of His World Kingdom Program. It is a minimum of requirement, but allows a maximum of liberty and freedom in the use of the nine-tenths of all the products of his toil. Who could have asked for more liberal treatment?

This immutable law of God has its roots back in the constitutional and organic structure of our very life-processes. After six thousand years of experience, we have learned that the law of the tithe, as well as the law of the Sabbath are ingrained into the very warp and woof of our physical and spiritual being, and that any violation of this law brings disaster, failure, and unhappiness. The law of the tithe is as old as Eden, but universal as the race. It was binding then and is binding now; not because it is written in our Scripture, for it was a part of law and practice long centuries before the sacred writings appeared. But it was written in the Scriptures as a part of the fundamental law, which could not be abrogated with impunity, any more than we could repeal the law, "Thou shalt not kill," or "Thou shalt not steal."

The law of the tithe is based also upon the fundamental fact that God always operates according to law. Chance and caprice have no place in the economy of God's universe. Everything, even to the minutest detail, moves according to the dignity and majesty of law. Man is no exception. The church is no exception. He laid down certain immutable laws, with a maximum of freedom but a minimum of prohibition and restraint, that govern every detail of our life.

In harmony with His method, He gave us His plan for financing His Kingdom. His plan is a part of our constitutional and spiritual nature, and operates according to well-known laws. The law of the tithe, the practice of Christian Stewardship, is the plan. To *presume* that God's Kingdom, which is to be world-wide and universal, has been launched with never a thought about financing it, without adequate provision for its support—to be sustained and supported as choice, caprice, and feelings might dictate—is a *sickly assumption*, not warranted nor supported by either experience or Scripture. And yet this is the view held by many people. Neither history nor the sacred writings would warrant us to conclude that the matter of financing the church should be left to the mere impulses of men, or to their emotions, or even their love for the church, which varies with changing conditions and feelings. It is a well-known law that "no man can be a law unto himself." There is no exception in our responsibility and obligation to the Kingdom interests.

## 2. THE REASON AND PURPOSE

The primary purpose of stewardship is not to get money, not a method of raising money. It is God's plan of developing character. God understood in the beginning that if He could get men to give the tithe, they would also give themselves. He knew that if He got the tithe, He would get the tither. He knew that if men would dedicate the tithe, the first-fruits of all their increase, to Kingdom purposes, He would have no



trouble in having them "Seek first the Kingdom of God" and give His Kingdom first place in their thoughts and lives. The law of the tithe was designed by God to produce spiritual results. The payment of money and property is the most tangible way the average man has of making his worship real, of bringing God into the realm of reality. It is a mistake to think of the law of the tithe primarily as a system of finance. The experience of churches that tithe teaches us that it is infinitely more than that. It solves the financial problem; but that is secondary and not of first importance.

The basic nature of the tithe grows out of the fact that "money is the acid test of character." It is the most perilous thing with which we have to cope. It is one of the most dangerous forces with which we have to do. It may become a blessing or a curse, according as to how we make it, save it, and spend it. It is the test of our spirituality, our consecration, and our stewardship. Every dollar I earn represents just so much of my power, my personality, my individuality, myself. The way I use it determines my character. Money therefore can become the root of all evil, or the fruit of all good—a cause of vice or a means of grace. God understood this and instituted the tithe to save His people.

This is why Jesus had so much to say about the use or abuse of money. This was the burden of His message. As important as He considered the "new birth," He spoke of it specifically but once and then to one lonely man. But He talked about *money* and *property*, and our relation to it, wherever He went. Of thirty-eight of His parables, sixteen relate directly to this theme. One in every six verses of the New Testament is given to the consideration of the subject of money or property. It is the acid test.

### 3. ITS HISTORY

The law of the tithe is as ancient as the race. It has been practiced universally, from the dim paragraph where tradition begins. Born as a basic part and function of the race, the most ancient nations of antiquity scrupulously paid it, as a part of their religious worship and service. God gave us at least two eternal, immutable, and unchangeable laws or principles: The law of the Sabbath and the law of the tithe. At the very threshold of human history, He "put man into the Garden of Eden to dress it" (not to own it) and reserved a very definite portion of the fruit thereof for Himself. Who shall say but that the forbidden fruit represents the tithe of our First Parents? It was appropriated for selfish purposes, and it was this sin of covetousness, coveting what God had reserved for Himself, that drove our Eden parents from the Garden.

Then follows the Cain and Abel experience. But who taught them to make the offering? If God taught them to offer the first-fruits of their increase, could we imagine that He failed to indicate how much or the proportion of the offering? I think it will be conceded by every one that Cain's offering was not accepted, because "He had not divided aright," but had under-

taken to rob God of His tithe. "By faith Abel offered a more abundant offering than Cain." The account of Abraham offering tithes to Melchizedec interests us. Who taught him to make the offering? How did he come to give the tenth? This was hundreds of years before the law of Moses was given. There is only one answer: Abraham shared the conviction of all the ancient peoples, that "the Most High God" was "Possessor of heaven and earth," and that the tithe belonged to Him.

Recent discoveries and modern research have given us much valuable information on this subject. It is now known that Egypt, Babylonia, ancient Persia and Phoenicia, Chaldea and Greece and Rome, as well as medieval Europe and Asia, have practiced tithing from the earliest period of history. The Jews have always been tithers, from the very days of Abraham.

### 4. CHRIST'S ATTITUDE

There is not the slightest evidence in the New Testament Scriptures, either direct or implied, that Christ ever abrogated or repealed the law of the tithe. He did explicitly approve it. Every Bible student must admit that tithing was enjoined upon the Jews; and that Christ as a Jew kept the law, but to fulfill it." He said, "I come not to destroy the law, but to fulfill it." The leading religionists of His time were tithers. He did not denounce the Pharisees for tithing, but rather approved it, by saying, "This ye ought to have done, and not to have left the other undone." "The Scribes and Pharisees (tithers) sit in Moses' seat; all therefore whatsoever *they bid you observe*, that observe and do." If there is any change, Christ requires more than the tithe of the law. The gospel goes beyond the law in every point. Christ insists that Christians adopt a higher standard than pagan or Hebrew. If God ever required the tithe, He requires it yet. If there was ever a need that Abraham pay tithes to Melchizedek, there is yet a greater need that Christians pay tithes to Christ. If there was ever a need that God's children be stewards, that need is just as vital today. If we have any obligation to support the work of the Kingdom of God at all, that obligation requires that the support shall be "*adequate, equitable, systematic, and dependable*." Anything less than the tithe fails to meet these requirements; but the practice of stewardship, in every instance on record, meets every condition. The Christian Church can never come to the fulness of its power until it has accepted the challenge of Mal. 3:10 and "brings all the tithes into the storehouse."

10

### BANKRUPT CHRISTIANS

A man never becomes bankrupt until his assets become less than his liabilities. A Christian may also become bankrupt in his life by allowing the assets of his Christian life to get too low. He ceases to draw from the fountain of life and the liabilities soon overcome the assets. The Christian life is too free and plentiful for any man to perish his soul and place it upon the bankrupt market.

10

Goodness and mercy—do you possess them?



## PAUL ON COLLECTIONS

**I**N consideration of the subject of what we owe to God, a very common error is the failure to distinguish between tithes and free-will offerings. This is the mistake our friends make who claim that the law of tithe, instead of being divinely appointed and of universal application in all ages was only a Mosaic institution and intended for the Jewish economy only. Their system, if it deserves the name, is practically based on the first two verses of the sixteenth chapter of first Corinthians. We quote from the New Version: "Now concerning the collection for the saints, as I gave orders to the churches of Galatia so also do ye. Upon the first day of the week, let each one lay by him in store as he may prosper, that no collections be made when I come."

There were suffering poor among the saints down at Jerusalem. Out of the kindness of his heart Paul was trying to raise some money for their benefit among the churches of Galatia and Asia Minor, and in these two verses He gave some direction as to how it should be done. He is careful to give the reasons for these directions, "That there be no collections when I come." Paul, it seems, did not like to depend upon special collections any more than do most modern ministers. In order to allay any suspicion that he might want to handle the money, he says in the third verse, "And when I arrive, whomsoever ye shall appoint by letters, them will I send to carry your bounty to Jerusalem."

Will not the reader, before going further, turn to and read the ninth chapter of Second Corinthians. It refers throughout to the same subjects. Evidently Paul had set his heart on raising a large sum of money for these poor people at Jerusalem, and he was soliciting from all the churches a liberal free-will offering. Notice how earnest he is, but at the same time how anxious that they shall give from right motives. "But this I say, he that soweth sparingly, shall reap also sparingly, but he that soweth bountifully (the Greek is 'with blessing') shall reap also bountifully. Let each man do according as he has purposed in his heart, for God loveth a cheerful giver."

Now it is practically true that those who discredit the law of God's tenth, the titherumoth, claiming that its obligation ceases with the Jewish economy, have really nothing to offer in its place as the foundation of what they call the Christian system of paying what we owe to God, other than the above incident and directions for taking up a special collection for some poor folk down in Jerusalem. But they say, we owe everything to God. So we do, and the tithe is the only practical way of continually recognizing that obligation.—*Selected.*

†

We reap what we sow; but nature has love over and above that justice, and gives us shadow and blossom and fruit that spring from no planting of ours.—*George Eliot.*

†

Delight thyself also in the Lord; and He shall give thee the desires of thine heart.—*Psalms 37:4.*

## SUFFER LITTLE CHILDREN!

By Alice Manning Dickey

**T**HEY lay by the trodden roadside, thin and pale, ragged and dirty, snuggled in each other's arms and sleeping as heavily as if camions and ambulances and transport wagons were not constantly rumbling past—sleeping in just the way any other little boy sleeps at night in his good comfortable bed, or any other little girl in what is still not much more than a crib.

The Red Cross nurse who spied them lying there in the dusty grass and took them back to the hospital with her, wrote home a few days later:

"They do not know what has become of either father or mother. Can you imagine it? Two little children, eight and six, no bigger than Paula and Bobby, with no home, no people, facing in their baby way the problems of existence which have discouraged grown men. I tell you, my dear, here in France the agony of the wounded and the groans of the dying are not so hard to bear as the suffering of the little children.

"As to Victor and Yvonne, if I can find nobody to claim them, I shall label them 'Mine'! They are so brave, so good! And I shall keep them both, for they must not be separated. That would be too cruel."

But even as she wrote a Greater Power ruled otherwise. Within the week, she had died in the influenza epidemic. Her friends in America never heard from her again, and no one has been found to tell what was the fate of little Victor and Yvonne.

To get a real picture of War, unaffected by adult pragmatism, one should be able to look into the brain of the little French child. Many of the little brains, of course, have given way under the terror, shock and privation, and today humane people, through special schools in France, are trying to bring back reason to the hundreds of twelve or thirteen-year old children who have been reduced to the mentality of four years. But the other little children, those who have come through the terrible experiences, who have passed through bombardments, slept in cellars, in dripping mines, by the roadside; who have lost their fathers, watched their mothers carried away into Germany, been part of the tragic procession of refugees over and over again; who have been hungry, cold, homeless, friendless—what do these little minds think about, what questions do they ask themselves?

Brought up to go to church and pray to God, to honor their fathers and their mothers and believe in human kindness, what effect must all this only partly understood horror have on their attitude toward God and the world?

There was little Jeanne Dupres, for instance. When the Germans captured the town in which she lived, and carried away every boy baby, she was dragged from her go-cart by a burly German who, finding her to be a girl, dashed her to the pavement. She was permanently crippled. What thoughts does little Jeanne conceal behind the smile with which she still manages to brighten her pretty face? To be sure, she has a grandmother to care for her—a grandmother whose face



bears the marks of terrible memories; who has seen war take away the father of her little grandchild, and has watched her daughter marched away into Germany never to return. And though they are poor as poor can be, yet to have a grandmother is a big piece of good fortune when one remembers all the little girls who have nobody.

What would the little children of France do without the grandmothers? In every village we see them, slow of hand and foot, and of heart, confused of brain, taking up again the cares of motherhood. They cannot do much, and—this we should not forget—what they can do will for only a little time. Little children—grandmothers! on these two are built much of the hope of France; for 53 per cent of all the male population of France under 31 years of age died in the war.

Victor and Yvonne are only two of thousands of little fatherless French children of similar experience. On the lists of The Fatherless Children of France, an American organization co-operating with a similar one in France of which Marshal Joffre is the head, there were 60,000 little needy children at the time of the armistice, for whom aid had not been found. Some of them had mothers or were being sheltered by some needy female relative, but the fathers of all had died fighting for the peace of the world.

This American organization for more than three years has been seeking to supplement the tiny pension of 10 cents a day granted by the French Government to its war orphans at the time of the early disasters, with an additional ten cents. There have been many warm-hearted Christian men and women who have been willing to pledge \$36.50 a year (10 cents a day) to care for a child, and such a pledge has immediately constituted such man or woman the "godfather" or "godmother" of a child assigned by the quarters of this organization. Letters have then begun to pass back and forth, and soon the sad heart of the little protegee has grown warm and happy again. Fortunately children forget!

With the war "over," other interests have seized upon the world, and these little hungry homeless children are in danger of being forgotten. Their faith in God, their whole attitude toward the world in whose government they will some day have a part—if they live—depends upon the spirit of that world now toward them. Is it to be the spirit of Christ which said: "Suffer little children to come unto me," or the spirit of the Pharisee who passed on the other side?

These children should not be considered the children of any one country—even if it were as rich as France is poverty-stricken after the terrible destruction of war—but words of a world made safe through their fathers' sacrifice.

If every Christian in the United States would give just \$1.00 to help care for these little ones, their problem would soon be solved; and if all those who are able to do so would make themselves responsible for just one child for a year (\$36.50) a new belief in the providence of God, a new love and thankfulness, would wipe out the memory of horror and suffering and the unthinkable atrocities which these children have witnessed.

For information as to donations and adoptions, write to Mrs. Walter S. Brewster, chairman Special Campaign Committee, Fatherless Children of France, 410 S. Michigan Ave., Chicago, Ill. A little booklet of letters from French children will be sent to anyone interested who will inclose a stamped self-addressed envelope.

#### <sup>10</sup> EMPHASIZE THE DUTY OF TITHING

The First Presbyterian Church of Pemberville, Ohio, recently had a tithing campaign, which resulted in adding fifty-four tithers to the church, making 30 per cent of the church membership tithers. The pastor, Rev. B. J. Reemtsma, says:

"I began my ministry in this field the last Sabbath of February, and in line with the New Era program of our denomination, I preached on the family altar, prayer, missions, tithing. Before the sermons on the family altar and tithing I did a great deal of personal work and also distributed some of the literature published by The Layman Co., Chicago, and the pamphlet on 'Proportionate Giving,' by Robert E. Speer. This I consider one of the best.

"After the sermon in March I had the elders and trustees go through the audience with tithing pledges, having announced that all who did not fully understand were not to sign. At the beginning of the service there were six tithers, including the pastor and his wife. At that service twenty-two signed to begin tithing, making a total of twenty-eight. Seeing the splendid interest and response, I at once set the goal for fifty by Easter and succeeded in getting fifty-eight, two more signing later.

"Ever since leaving the seminary five years ago I have been preaching tithing, but I always failed until I thought of the plan of giving the people an opportunity to put the sermon into practical use. I had been urging people to tithe and pleading with all the power I had for the consecration of their substances, and then closing the sermon with the words 'Let us pray.' What I mean is that I failed to clinch the sale.

"Let me add simply this word: Preach tithing now, for the people are in a receptive mood and they have learned to give more than they ever gave. Don't preach that tithing is the right thing and then end up by saying (as I have done): 'If every member of the church would give 5 cents a week to benevolence we would raise \$..... this year.' Use Malachi 3:8 fearlessly, and some of the old reprobates whose pocketbooks are made of pigskin (every time they open them they squeal) will get a little of the grace of God in their hearts. Get the big givers first, for the need is so imperative, but then begin a campaign among the children."

#### <sup>10</sup> APPLY TO YOUR MISSION OFFERING

"Here's a nickel for you, my man," she said to the frayed and ragged-looking individual who stood under the porch with extended hand. "I'm not giving it to you for charity's sake, but merely because it pleases me." "Thankee, but couldn't you make it a quarter and enjoy yourself thoroughly, ma'am?"



## GIVING TO CHRIST'S CAUSE

There is a story of a Belgian soldier in the hospital with both legs cut off. A visitor said to him, "Are you sorry you fought?"

"No," he replied. "I wanted to offer my life for my beloved country, but I got a chance to give only a little."

"But," remonstrated the visitor, "you must not disparage what you have done; you have lost both of your legs."

"I did not lose them," said the man simply, "I gave them."

A great many of us consider what we do and what we contribute as so much lost; we sort of have to do it, can't well get out of it the way we are situated; but it does not occur to us that it is so much gained instead. —*Rev. John F. Cowan, D. D.*

<sup>10</sup>  
ANDREW CARNEGIE

Andrew Carnegie, the great steel magnate, passed away at his summer home at Lenox, Mass., Monday morning, August 11. Carnegie had passed his eightieth mile post. He was a great and good man. He came to America when a mere boy, and began his first work in the railroad industry as a telegraph operator. He applied himself well and had a great genius for mechanical inventions. He accumulated a fortune of many millions of dollars. In his late years he used most of this in establishing libraries, endowing colleges and doing general benevolent work. He was a great idealist and was a great advocate of the idea of universal brotherhood among men. He was not a great business man, but a good writer and enriched the world's literature by his pen. His life was simple and his habits few. He was not buried amid pomp and splendor, but in the same simple way in which he had lived. Carnegie had the idea that riches did not constitute greatness, but that he was a steward of his wealth, and proved that stewardship in later years by Christian use of his money.

<sup>10</sup>  
MISSIONS A GLORIOUS CHANCE

A British Tommy came back on leave of absence after he had been awakened to the deep, tremendous meaning of the war. His mother wept over him, and the household wanted to lionize him; but he protested, "Don't, I'm not worthy of that." His mother was giving a reception, after which they were all going to the theatre. She showed him the theatre tickets with the war-tax stamps on them, and she complained: "We give and we give, and yet they want us to give more and more. O, this horrid war! how it interferes with all our pleasures!"

And the boy from the front broke into tears, the sordidness and the pettiness of that view hurt him so. He put out his hand, and cried: "O, mother, don't; you can't understand at all what it is to me. I can't have you talk in that way. It isn't taking from us; it is giving us such a glorious chance." —*Rev. John F. Cowan, D. D.*

## THIS THING OF GIVING

How few people understand it. The writer knows no more about it than do others. But there is something about giving that benefits us. No one can give, even a cup of cold water, without feeling the benefit of it. We can never give to the point of exhaustion. Those who give most, have most left. No man has ever died of giving away too much. He who gives bread to another never goes hungry himself.

What a spendthrift the American nation has been during the World War! We have been lavishing billions of money in charity, and many billions more for war supplies, and yet we are the richer for it. Of all the people in the world we are in a position to feed the hungry and clothe the naked of the world. We are able to do abundantly above all that a needy world may demand of us.

And is there any reward in this thing of giving? Yes, no one can do a favor to another without receiving a blessing. You give a dollar, and you will get back another, if not in kind at least in richer value. There is no richer privilege than the art of giving.

"Giving—and in the giving live the life a human being is entitled to enjoy. Give—and let no thought of sorrow abide with you, because you did not give. Give—and somewhere, from out the clouds, or from the sacred depths of human hearts, a melody divine will rich your ears, and gladden all your days upon the earth." —*The Outlook of Missions.*

<sup>10</sup>  
THE SIGN OF A LIVE CHURCH

The bishop of Nelson (New Zealand), at a recent meeting, told of two men who met recently, and one asked the other for a subscription for his Church. The reply was that the Church was always wanting money. The other friend said, "When my lad was a boy, he was costly; he always wanted boots and shoes, stockings and clothes, and wore them out fast, and the older and stronger he grew, the more money had to be spent on him, but he died, and does not now cost me a shilling." "Yes," said the bishop, "a live Church always wants money."

<sup>10</sup>

The truth is pure, and purifying, yet can it not of itself purify the soul, but by the obeying or believing of it. —*Robert Leighton.*

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

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C. B. RIDDLE, Editor





**Do you know—**  
 some man whose  
 judgment you'd  
 take if you found  
 yourself in a fix?  
 What about him?  
 Is he a man who  
 never has saved a  
 dollar?

The Government asks you to buy  
*War Savings Stamps*—regularly.  
 —Have you joined a Savings Society?



**Do you know.**  
 that saving three  
 nickels a day with  
 interest will come  
 to \$1,500 in about  
 fifteen years.



The Government asks you to buy  
*War Savings Stamps*—regularly.  
 —Have you joined a Savings Society?

## TITHING and CHRISTIAN STEWARDSHIP

..... these combined with the principles of  
 economy and thrift, the Government's plan for  
 an industrious nation, form a basis for comfort  
 and happiness.

*(This Page Donated by THE TITHER to the War Savings Plan of Our Government)*



# The Tither

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THE EARTH IS THE LORD'S

WE ARE POSSESSORS; NOT OWNERS

## "And the Greatest of These is Love"

When a mother loves, though she be a queen, she becomes interested in soap and water, sheets and blankets, boots and clothing and many other mundane things. And when the Church loves she will have something to say about rents and wages, houses and workshops, food and clothing, gardens, drains, medicine, and many other things. Where is the Church's mother-love? Where is her fierce mother-wrath, as she sees the children trampled in the mire? It is easy to go to church, and to abstain from drinking, swearing, and gambling, but it is not easy to love. Love brings labor, and sorrow and self-sacrifice. Love sometimes says, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me." This is not like going to a home missionary meeting and giving the price of a meal to the collection. It is leaving beautiful houses, and pictures, and gardens, and music, and going into mean streets and dirty dwellings. It is leaving congenial friends and joyous fellowships for service among the unfortunate, unattractive, and, perhaps, depraved. It is giving where you cannot hope to receive in return. There is the sweat of heart and of brain, the carrying of sickness and sorrows. To your own cares and troubles there is added the unspeakable trouble of the multitude.

—From "*The Cross at the Front*," by Thomas Tiplady.

THE TENTH IS HOLY UNTO THE LORD

THE TITHE IS THE LORD'S

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C. B. RIDDLE, Editor

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## EDITORIAL

### A DAY OF CHRISTIAN STEWARDSHIP

This is certainly a day of Christian stewardship. We cannot live apart—we have found that out long ago. We are our brother's keeper, and we are His trustee. God has given *all* to use and devote to the progress of His Kingdom—and that means to make all things and peoples better. We cannot live alone. We cannot die alone. A new day it is for many of us, and yet the things we are being taught to do are not new. We have been educated to them, and just now coming into a full sense and appreciation of our privilege and duty. We possess; we do not own. God is the *owner* of all; we are His trustees—His stewards. What will our accounting be?

1/10

### GIVING AND HAVING MORE

Giving and yet having more. Isn't that strange? That is what the Bible teaches and again and again men have proved it.

*"A man there was, some called him mad  
The more he gave away, the more he had"*

says Bunyan, and that spoken years ago. Some men today will tell you that so and so is foolish because he gives his money freely. The critics of such persons have not understood how it is that a man may sow and reap not; how a man may scatter and fail to gather—if the sowing and scattering is not of God.

1/10

### AN OLD METHOD BEING MADE NEW

Tithing is an old method that is being made new in these days. The Church is sick and tired of new ideas **trying** to meet the financial part of the Kingdom. Slowly but surely the denominations are adopting the Bible standard of giving. The result is that a new day is dawning for the Church.

1/10

### MR. GLADSTONE ON GIVING

Mr. William Gladstone is quoted by his biographer as follows:

"In regard to money as well as to time, there is a great advantage in its methodical use. Especially it is wise to dedicate a certain portion of our means to purpose of charity and religion, and this is more easily begun in youth than in after-life. The greatest advantage of making a little fund of this kind is that when we are asked to give, the competition is not between self

on the one hand and charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the fund thus devoted should not be less than one-tenth of our means; and it tends to bring a blessing on the rest."

1/10

### A BIG DRIVE

One of the biggest drives now being made by any denomination is by the Baptist Church. Their drive is for seventy-five million dollars. Their outlook is hopeful. They will get it because the Baptists have it. Their task is educating the membership to give it.

1/10

### OBJECTIVES OF THE PRESBYTERIAN CHURCH

Here are some of the objectives of the Presbyterian Church for its new era movement:

#### Of Possessions:

Preached annually in 5,000 pulpits  
Studied in 10,000 groups  
Practiced by 1,000,000 members.

#### Of Life:

4,000 volunteers for the ministry  
3,500 for other whole-time Christian work  
Laymen enlisted and trained for Special Work.

1/10

### WHAT THE LATE CARNEGIE HAD TO SAY ABOUT STEWARDSHIP

"The duty of the man of wealth is to set an example of modest, unostentatious living, shunning display or extravagance; to provide modestly for the legitimate wants of those dependent upon him, and after doing so to consider all surplus wealth which comes to him simply as trust funds which he is called upon to administer in the manner which in his judgment is best calculated to produce the most beneficial results for the community. There is no mode of disposing of surplus wealth creditable to thoughtful and earnest men save by using it year by year for the general good \* \* \* The man who dies leaving behind him millions of available wealth which was free for him to administer during life, \* \* \* dies disgraced. Such, in my opinion, is the true Gospel of Wealth."—*Andrew Carnegie.*

1/10

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## TITHING MOSAIC BY ADOPTION

Christian Index

It is true tithing was one of the laws of Moses, but it was so only by adoption. Its origin was far back of the time of Moses. Abraham, the father of the faithful, was justified by faith four hundred and thirty years before the law of Moses was given, and he paid tithes to Melchisedec. As a high priest Melchisedec was a type of Christ and he was contemporary with Abraham. He blessed Abraham, who in turn paid tithes as an expression of his love and appreciation. Abraham was a type of the Christian. Christ, the successor of Melchisedec, blesses the Christian, the successor of Abraham. The Christian, therefore, should pay tithes to Christ. Tithing belonged to that period which was a type of the Christian era, and if it was practiced in that period, certainly it should be practiced in the era of which it was a type.

The tithing of the Melchisedec-Abrahamic period was incorporated in the law of Moses and remained in force as a law until the advent of the Christian dispensation. With the coming of the Christian dispensation tithing as a statutory law was at an end, and tithing as a law of love, after the order of the Melchisedec-Abrahamic period, again came in force. Tithing belongs to the pre-Mosaic period by origin, to the Mosaic period by adoption, and to the Christian dispensation as a fulfillment of the pre-Mosaic dispensation, a type of the Christian dispensation. To insist on tithing is not to be Mosaic, but it is to be pre-Mosaic and Christian. Statutory law may be repealed by being fulfilled, but the law of love, of which tithing is an expression, is unchangeable and can never be repealed.

A Christian or a New Testament church has as much right to insist on tithing as it has to insist on any other Christian duty. For example, baptism is an expression of faith, while tithing is an expression of love, and each has its own importance.

10

## THE TWENTIETH CENTURY BUSINESS MAN

By Edwin M. Poteat



HAVE a friend who began his business career driving a pedler's wagon out of New York through Westchester County some forty years ago. In the course of ten years he found himself in a partnership conducting a wholesale business. He told me that his idea was that the only way to manage his help was to drive them like slaves and to swear at them like a trooper; and that the way to sell goods was to drink highballs and cocktails with prospective customers and in general to be a high roller with all the men of the trade. Some five years passed and he came under the power of the Gospel and was saved. Of course he cut out the drinking and the profanity and he has told me many times since that giving his heart to Christ was the best business investment he ever made.

Within my recollection it was common to hear it said that a man can not tell the truth and succeed in business. I put the question to my friend in a college chapel one morning in this form, "Tell the young men whether a man can be honest and succeed in business."

He ejaculated quickly, "He can not succeed in business unless he is honest." And he added with a significant gesture, "Give them a square deal and they'll come up and eat out of your hand."

Within this same period business men have not only cut out drinking and profanity and discovered that sharp practice does not pay; there has also been a marked improvement in the motives of business life.

In a recent after-dinner address Mr. George W. Perkins of New York said, "In my judgment the fashion of acquiring wealth simply for the sake of possessing it has about reached its greatest height and the fashion of performing public service for the sake of its performance is coming into vogue. \* \* \* The only justification for a large wealth in the hands of a few is its use for service to society."

Mr. Charles M. Schwab says that "the men of the future are to be measured not by the wealth they possess but by the service they render to their fellowmen."

Mr. R. Goodwyn Rhett, President of the United States Chamber of Commerce, in his annual address in Chicago, April, 1918, said: "What is not for the Common Good is not for the good of business."

The Marshall Field Company put out a page-advertisement in the Chicago papers under this headline in big letters: "The only justification of profits is service."

A national business association says, "He profits most who serves best." They have another motto: "The most successful business man is he who in every transaction aids the class or person who deals with him also to advance."

The Advertising Club of America has a saying: "The only method of success is not the making of the dollar but the conferring of a benefit and then the reward will take care of itself."

A man in the Central West was asked, "What is your business?" His answer was, "My business is being a Christian and I pack pork to pay expenses."

I instance these examples and sentiments to show that the minds of business men are opening out toward Service, and they are discovering that their business is justified only by service of the General Good. Here are three sentences which I should like to post in big letters in every business office in the land:—

"If we have not brains enough to make business anything else but business, human rights will go on being consumed by business."

"Everything fair and reasonable in property will be affirmed and strengthened when it is readjusted on this service basis."

"We must somehow secure this fundamental concession, that business theory must be shifted from the property basis to the service basis."

An engineer in a western city was working at a living wage upon the problem of bringing pure water one hundred miles. A big firm in the East heard of his exceptional ability and they offered him a large increase of salary to join them in their manufacturing establishment. No, he was not interested. They went up to twenty thousand, and when they offered him thirty thousand, he smiled and said, "I would rather



make it possible for future generations of children to have pure water here than to help you fellows make a few more millions."

But there is a still further advance for business men and it will be made when they frankly accept their business career as a Christian calling. We have been accustomed to say that the ministry is a Christian calling, and some teachers have felt that theirs was a Christian calling, but business men? "No, I went into this business because my father was in it before me, and perhaps I drifted into it. I saw an opportunity to make a living and then an opportunity to make a fortune, so I stayed." Our Lord clearly recognized the principle of division of labor in his Kingdom and he appointed some men to make money as distinctly as he appointed others to preach the Gospel. Here are two classes of Kingdom workers, appointed with the same ends in view, by the same Master and held by the same loyalties. Who gave you the right to insist that your minister should preach the Gospel at a living wage while you pile up a private fortune in the conduct of a business within half a mile of the church? Nobody gave you the right! And He who gave you the capacity to make money and who gave your minister his capacity to expound truth surely did not confer these gifts upon the two of you to feel your selfishness. No; He gave them for the extension of his Kingdom among men—one set of capacities as distinctly as the other. The business man's office supplies him his opportunity exactly as the minister's pulpit supplies his; and the business man accepting his business as a Christian calling will conduct it on Christian principles, with Christian methods and with Christian ends in view.

The reactions on the character of the business man of such a business are the very same as the reactions of genuine preaching upon the character of the preacher. Thus the business man will not think to prove that he is a Christian by doing some of the things the minister does, like praying in public or teaching a Bible class or attending church even. He will prove that he is a Christian at his every point of contract, with his employees, with the trade, with the public generally, and the ancient Scripture is fulfilled in him—"Holiness unto the Lord" written on the very bells of the horses.

Some time ago a successful business man went out of a meeting where the missionary task of the Church of Christ had been the theme of passionate discussion; and just passing the door, he put up his hand and said, "Never another dollar for myself!" Such a declaration sounds new, but it lies comfortably alongside those familiar words spoken by our Lord in the Sermon on the Mount, "Lay not up for yourselves treasures upon the earth."

The twentieth century business man conceiving of his business as his opportunity and method of Christian service will talk like this: "I must make more money this year. I must improve my business, in method, in product, in profits. Why? Because the needs of men everywhere, all of the interests of the Kingdom of God throughout the world call me and urge me."

George Frederick Watts painted a picture of a bier before the casket had been brought in. All one sees is the sheet stretched tightly over the body lying there in the aggressive stillness of death. There are signs of wealth in the room, and Mr. Watts has put these mottoes upon the canvass: "What I spent that I had. What I saved that I lost. What I gave that I have."

Carve your name high o'er the shifting sand,  
Where the steadfast rocks defy decay—  
"All you can hold in your cold, dead hand  
Is what you have given away."

Build your pyramid skyward, and stand,  
Gazed at by millions; "Cultured," they say—  
"All you can hold in your cold, dead hand  
Is what you have given away."

Count your wide conquest of sea and land,  
Heap up the gold and hoard as you may—  
"All you can hold in your cold, dead hand  
Is what you have given away."

Culture and fame and gold are so grand!  
Kings of the salon, the mart, a day—  
"All you can hold in your cold, dead hand  
Is what you have given away."

10

#### REGULARITY IN GIVING

Rev. W. W. Staley, D. D.

A man said to me the other day: "I do not measure a Christian man's honesty by his meeting his commercial obligations, but by his payment of his church obligations;" for, said he, "if he pays his church obligations regularly, he will meet his commercial obligations." If that view is correct, one can see that the systematic habit of paying church dues, and more, the habit of all church members paying regularly their church dues would save much commercial trouble with little accounts which so often are unpaid. It may seem a small matter, at first thought of it, but a more thoughtful consideration of the subject will make it clear that church obligations include commercial obligations because our first duty is to God and our second duty is to man.

The apostolic rule was, "upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." I Cor. 16:2. There are four things included in this rule: 1. Weekly system—first day of week. 2. *Every one* of you. Every member should make a separate contribution *every week* or *every month* as the meetings may be held; but it should be laid by in store *every week*. This habit is educational and begets thoughtfulness. 3. According to prosperity—"as God has prospered him." When people earn more, they should give more. To maintain that habit would fill the Lord's treasury, and develop his followers. This rule, if obeyed, would make the poor give more than they do, and the rich give abundantly. 4. To prevent the day of worship from being a day for *trying* to raise money. It should be already in hand and ready for the treasury. The cultivation of this four-fold rule would

keep money in the treasury, so that the church would not have to devise means for raising money, but the committee would simply have to appropriate money; and that would be a delightful service. As it is, in most congregations, the task is to raise money. It should not be so.

Such a system, wrought into a fixed habit, would develop such a spirit of religious and commercial honesty, that commercial obligations would be met without trouble or criticism. The outsider usually gets his idea that church people do not pay their bills any better than non-church people from those church people who make no systematic contributions to their church. Consider church members who make weekly and liberal contributions to their church and find out whether *they* pay their grocery and other bills. By this standard judge the church on the financial line. *System* is the word for church finance. The Postal Department if Government may illustrate system. Each letter costs only two cents; but every person who uses the mail pays the two cents. Every person who is a member of the church should make regular offerings; five cents a week would probably be the smallest offering; then ten cents, fifteen cents, twenty cents, twenty-five cents, fifty cents, one dollar, and on up according to personal property. Some rich people prefer to wait for months and then give check; but they lose the benefit of *thinking* of it weekly, and others lose the benefit of their example putting in the envelope every Sunday.

Suffolk, Va.

16

#### HOW SHALL THE CHURCH REALIZE THE MEANING OF CHRISTIAN STEWARDSHIP?

By Rev. P. L. Bruce, in Christian Observer.

**T**HE Church of God has long wrestled with the problem of financing the great work assigned her by her Divine Lord and Redeemer. The scriptural plan has been discovered and urged upon the churches. We believe the greatest enterprise in the world should be supported in the most adequate method. We accept the plan approved by the Church at large and by our own Assembly in particular. We agree that the responsibility for making Christ known rests upon the individual Christian Disciple.

If the plan is good, adequate and scriptural, what more is needed? Let us see: We have learned that it is one thing to plan your work, and another thing to work your plan. Some one has said of Christianity when it was pronounced a failure "Christianity, sir, has never been tried." What has been said of Christianity as a whole may be said with equal truth about the great matter of Christian stewardship. It has never been fully adopted and so has never been fairly tried.

We have before us, however, the encouraging fact that a careful comparison of gifts for benevolent causes shows that the per capita gift from the churches making the every member canvass is larger by one dollar and seventy-one cents (\$1.71) than that received from the non-enlisted churches.

This, of course, is significant and encouraging. If the every member canvass, though only adopted in a partial way has been so blessed in cultivating the spirit of generosity, what might it do if given a chance to do its best?

How then shall the every member canvass do its best? Manifestly the answer to this question is to be found in aiding the individual Christian in every way possible to realize that he is a steward of God's bounty.

Three suggestions just here may be helpful. Let the matter of church finance be first of all a matter of prayer. We do not hear this made mention of in public prayer often enough. Ever since Jesus Christ said, "Ask and it shall be given you," there has been a necessity for the Church to lay emphasis upon believing the promise. It has been easier for the Church to accept the principle of prayer in its relation to comfort and sorrow than it has been to accept it in its relation to the gigantic enterprise of giving the knowledge of Christ to a needy world. Prayer must have a large place in the heart of one who solicits and in the heart of the one who gives. The whole Church must be in prayer for any enterprise that is to succeed for God. "If you can keep me praying, you will get my money," said a man who had been approached on the question of a large gift. He had great business needs pressing on him and numerous calls upon his generosity. Yet on his knees praying over a world's needs and his own opportunity everything else seemed to sink into insignificance, and the real task and his obligation to God were supreme.

The matter of church finance should also be made a matter of conscience. The obligation of the Church to those outside of its membership needs to be constantly brought to the front where it belongs. Many organizations among men are concerned primarily with the welfare of their own membership. The Church, however, if she incorporates her Master's life and perpetuates His work must be concerned not only with her own membership but principally with those outside her ranks. She is never to think of herself as the final object of God's beneficent care, but always as "saved to serve."

Let the conscience of the Church be fully awakened and her mission realized. Let the conscience of the individual Christian be aroused and we shall have one of the greatest aids in realizing the meaning of stewardship. About two years ago a man was called on for a gift. He said to the messenger, "I am sorry you have come, yet at the same time, I am glad. My judgment tells me that I ought not to give anything, but my conscience says that I must."

We may safely say that no argument of the messenger's could have brought about this decision. It was the prepared conscience alone that could work in this way on this man's heart.

Again the matter of Christian giving is largely a matter of training. This lays a large responsibility on the home as well as on the church. The most generous giver is he who has been prepared in his childhood. Here is the Christian parent's opportunity and responsibility. Train up a child to give only a penny and



when he is old he will not depart from it. But if he is trained in the way he should go, surely the promise may be claimed. The Church also should realize its obligation in this particular. Rev. A. E. Cory, secretary of the "Men and Millions Movement of the Christian Church," says, "One of the greatest drawbacks at the present time to giving is the timidity of the average preacher. The preaching of a man on this question can almost instantly be determined by the standards of stewardship that prevail in his congregation. The preacher who apologizes when he mentions money for the Kingdom of Heaven is one of the surest cultivators of stinginess. On the other hand the pastor who speaks in clear and forceful tones on the needs and opportunities of the world and of a man's responsibility toward it and of the continual responsibility toward it and of the continual responsibility of a man in his relation to money, that pastor will cultivate real stewardship." We need to speak of the work of God as the largest enterprise in the world, and to endeavor to give our people a world vision. Larger visions will bring larger gifts.

Stanford, Ky.

#### 16

### INCENTIVES FOR GIVING

By Rev. W. B. Gray, D. D.

1. Because God demands that every one should give. Deut. 16:16-17.
2. Because our ownership of what we call our own is not absolute, only relative. We are stewards, and the word means, "Keeper of the sty." I Peter 4:10.
3. Because we will be called upon to give an account of this stewardship. Luke 16:1-2.
4. Because money given to God is seed of a glorious and bountiful fruitage. II Cor. 9:6; Mark 10:29-30.
5. Because all that we have comes from God, and by using it for Him we become workers together with Him. I Chron. 29:14-17.
6. Because we can thereby share in the glory of sending the light to those who are in darkness. Romans 10:15.
7. Because by giving we can send treasure on ahead and thus be rich after the period of our stewardship is over. Matthew 6:19-21.
8. Because by giving we may best be able to save ourselves from drifting into currents that have drowned so many. I Tim. 6:9.
9. Because God's fierce denunciation awaits all those who spend money in selfish gratification. James 5:1-5.
10. Because our Lord and Master is concerned about what we do with the money we hold. Mark 12:41.

#### 16

### STEWARDSHIP OF PUBLIC OPINION

Christian Endeavor and World Betterment

Recognizing the stewardship of public opinion of so vast an army of young people, Christian Endeavor has never shirked its duty to declare the whole counsel of God against public and private wrong and in behalf of the righteousness that exalteth nations no less than individuals." declares the resolution adopted by the Christian Endeavor hosts at the Buffalo Conference.

Christian Endeavor denounced the legalization of the liquor traffic when to do so was an unpopular peril, and it was Christian Endeavor's that was the first voice that cried aloud for "A saloonless nation by 1920, the three hundredth anniversary of the landing of the Pilgrims at Plymouth."

Christian Endeavor protested that world's fairs should not open on Sundays, and Sunday openings became unprofitable.

Christian Endeavor has steadily stood for good citizenship of all kinds and the rights of every worthy American of both sexes to defend as electors the liberties and virtues of their children.

Christian Endeavor steadfastly believes that a man should be first a Christian and then a political partisan when consistently he can be both.

Being a world movement, it believes in international brotherhood, and seeks international peace and good will. Therefore it deprecates and deplores any tendency in present-day politics that would make a partisan football of the bleeding heart of a war-wounded world, and it abhors the cupidity that would enrich itself unduly at the expense of the citizens of our own and other lands that offered everything some of them giving everything, that the property and lives of this and unborn generations might be secure.

### WHAT CHRISTIAN ENDEAVOR IS AGAINST

Specifically we are unalterably against, and to the extent of our force of millions of young voters and near-voters *pledge ourselves to prevent and destroy*:

Every popular *prejudice*, sectional, sectarian, partisan, and racial.

All forms of *lawlessness and mob violence*, whether its victims be individuals or races or classes, every such destruction of human life being the heinous crime of murder.

The alarming spread of such evil habits as *profanity* and *cigarette-smoking*, against which and numerous other practices that weaken influence and character we pledge ourselves to a campaign of education and the earliest practicable annihilation.

Anything in legislation or propaganda or practice that encourages an already dangerous disposition to regard *Sabbath-desecration* as a necessary evil, and we tender our aid to the Lord's Day Alliance in its beneficent crusade to make any necessary interference with the sacred observance of the Sabbath regrettable and any unnecessary desecration illegal.

All teachings or activities or governmental usurpations that countenance *industrial injustice* or *commercial dishonesty*, or that serve to separate the people into unfriendly classes and to widen rather than heal whatever breach may have existed between those who labor and those who pay for labor.

The *clamor for war with Mexico*, though we condemn the crimes against life and property which we are fanning the wild fires of intervention. Millions for Mexican evangelization and education and ultimate good-neighborliness, but till every honorable other effort has failed not a dollar for slaughter. "The strong ought to bear"—not exploit—"the infirmities of the weak."

## THINGS CHRISTIAN ENDEAVOR IS FOR

As strongly as we oppose these and other evils, *we stand for:*

A comprehensive *social program for the church* to meet the social needs and to overcome the grave social perils of our young people.

The *enforcement of law*, whatever the law, that the evils of bad laws and the virtues of good laws may become immediately apparent.

The *legal destruction of the beverage liquor traffic* by every nation on earth, that there may be "a sober world by 1930."

The prompt suppression of the crime of *war profiteering*, and the adequate and deterrent punishment of all those deliberately contributing to the high cost of living in a world impoverished and hungered by war.

The utmost and most thorough *evangelization and Americanization of new Americans*, that henceforth neither internal paganism nor treason may menace democracy.

The *Thrift and Savings department of the Federal Government* at Washington and the organization of Saving Societies and the habitual purchase of Thrift and Savings Stamps, not alone that the Government may be aided, but that poverty and dependence may be avoided.

The *League of Nations to Enforce Peace*, with only such necessary reservations and interpretations as will

not delay world peace nor postpone that great hour when selfish nations dare not unsheathe the sword to smite a neighbor.

The *Boy-Scout Movement*, with whose program for manly strength and integrity we are in such hearty accord that we rejoice in entering upon a plan of the utmost intimate co-working, coveting the closest possible co-ordination.

Finally, though we recognize the foregoing as by no means a comprehensive statement of our views nor of the questions of the day with which we are at variance or in harmony, we especially favor such a *campaign of education and regeneration of both whites and blacks* as shall result in the mutual helpfulness of both races, moulds as they are to an existence of neighborhood. We denounce without measure such shameful riots as have lately dishonored both races and stained the flag of the republic. For these horrors we believe that the worst and most ignorant, and not the best and wisest, of both races are to blame; and that without fear or favor all the criminals should be brought to justice. But the terrible disease is too deep and widespread throughout the nation for local treatment or for social and political panaceas; only the truths of Christianity and the spirit of Christ can cure this cancer. Christian Endeavor offers fearlessly, immediately, and with faith in God, to apply its healing remedy.



## FOR THE WELFARE OF THE CHILDREN

There is now afoot an international movement for child welfare, which had its genesis in the League of the Red Cross Societies. All too many children suffer throughout their lives from lack of care in childhood. Is it a baby's fault if he becomes peevish from illness? Is it a baby's fault if he is ill through the neglect of an ill-trained parent? If a mother knew how to care for her child in such a way as to ward off illness, she would most certainly do so. No mother heart wishes to let her child suffer. We must look out for the youngsters by appealing to their parents to learn how to care for them. Teach a child health rules during its first dozen years and it will observe them throughout

the rest of its life. Ideals inculcated into the child remain there forever. "Give me the training of a child during the first twelve years of its life; thereafter, alter its beliefs if you can." Through the medium of the Chautauquas, the American Red Cross has been advocating health both to the parents and to the children. The knowledge of the scientific world is at the disposal of every community. Will the community be quick to grasp its opportunity and save its children, or will it await the day when some great calamity will awaken it to what it might have done to prevent the deaths of hundreds of its children? Let us look out for those youngsters NOW.



## MEMORY

(Rev. J. T. Kitchen)

Do not let memory linger too long lamenting over the days which are gone. The unpleasant things will do you no good to recall, and the pleasant ones will only give transient joy. Imitate much as possible one who expressed himself in so many admirable, beautiful ways. One of which is: "Brethren, . . . . ., but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The real, living, active present surrounds us. Let us grasp it with a steady purpose looking with confidence for the best results. We can take a bundle of arrows from the quiver of truth and have them ready to speed their way to the mark. Many, too many, never say much except in the past tense, and the flight of years has a special charm for them which the present and future do not give. It is very hard to prevent the mind from running backward and dwelling upon the eventful past. Very many delight in telling what they did, where they went and how they felt, but it is better to tell where they are from—what they are doing, and how much gladness they get out of life. The happiness is in us, and we can and must bring it out and give it to others.

The pleasure which memory gives cannot be told—it is to be felt, but too profoundly great to tell, and the heart which feels knows better than tongue or pen can express or describe. Some of you as you meditate upon a long, long past will have many mingled remembrances of it. Some will have sad remembrance of an unhappy past, while a few others will have glad remembrance of a happy past. What intense feelings and great emotions tremble in the heart and quiver on the lips for deliverance and utterance as they feel like saying: "Bring back to me the simple joy and youthful glee that once pervaded the entire being, and sent a thrill of transport to the heart. Give them back to me for a while, and let me live over my life again in its fading twilight before the curtain is rolled down and the dark night surrounds me."

But do not linger too long on the dim, distant past. Only this very time is yours—use it then in the very best way, for tomorrow, yes, tomorrow may never come to you. Today is yours; today, today. To grasp the present situation, rightly, rise and improve it is the duty of all.

The seams of years may be deeply impressed on your carded, honest face, but the remembrance of honesty and truthfulness in your character will give a hopeful inspiration to your looks and a touch of polish and brightness to your whole being which wealth, prestige and honor without them could never impart.

All these subjects have been thought, talked and written over and over so many times; every phase of thought has been produced and expressed in the most lucid, beautiful and logical way, but when memory, precious memory surveys the past, it is forever new,

bright and fresh, and still lands a pleasing charm to the imagination.

Up and down the ways of life, it has traveled with untold, unmeasured, and unknown swiftness over life's eventful ways, and is still ready to scale the heights of time in searching for and contemplating the great and the good.

Do you remember? Yes, you remember pleasantly when you did right, and you also remember sadly when you did wrong. There was a continual conflict in your life between right and wrong—each wanting to gain the victory over the other. With tear-dimmed eyes and tear-bathed cheeks there are so many regrets to remember. So many remember how they grieved that dear mother who had been the support and joy of their life, and since she parted with them for a clime when they never change nor get old they can almost hear her sweet voice saying: "Come, and live with me for it is so peaceful, lovely and beautiful up here." That home is fairer than day with no clouds and no night.

Memory, precious memory, we love to think of its boundless ways, and recall with much delight its pleasant, happy past. That sweet dream of life is a bright star in memory's fadeless crown and we will wear it proudly and gladly as the imagination ascends and brings back to us beautiful and pleasant thoughts.

It would be a blank, dark existence if we had no memory. If it could not survey the places and things of early and later times how terrible would be the condition. But memory still retentive and active like a bright star of hope gleams over the way and gives inexpressible pleasure to the mind. The pleasant events of life would not be appreciated so much if we did not remember the unpleasant ones with which to compare them. After many days of suffering in untold ways, one bright, glad, sweet day of happiness may more than compensate for all of the adverse conditions, when memory shall be so full, that the soul will be overflowing with supreme gladness.

Windsor, Va.

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A genuine sacrifice precedes our best joys. Giving of bread to the poor when we have plenty left is far from giving when we have little or none left.

$\frac{1}{10}$

## The Tither

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# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

THE EARTH IS THE LORD'S

WE ARE POSSESSORS; NOT OWNERS

## Dangers of Idolatry in Riches

By David McConaughy

**N**OT only does money represent the stored-up power of a man; the purpose to which he proposes to apply his money will largely determine the output of his power. Money is not in itself an end, but a means—either to unworthy ends or to the worthiest. Only the dollar that is put at the disposal of the Almighty becomes “the almighty dollar.” If the man who makes money intends to use it wholly upon himself or for the benefit of his own immediate circle, he necessarily puts restrictions upon his own powers. In the disposing of it quite as much as in the making of money, is the real man revealed. All unconsciously, it may be, the man's true self—his motives, his aims, his affections—becomes objective in his money. Hence, there is the ever-present peril that money may become a man's god—the idol which he worships. While a man is making money, the money may, in fact, be making the man. It is this awful possibility—that instead of a man having the money, the money may come to have the man—which caused the Beloved Disciple to close his first letter with the shudder, “Little children, keep yourselves from idols.” (I John 5:21). David had anticipated him (in Ps. 62:10): “If riches increase, set not your heart upon them.” Our Lord, who knew the human heart as none other ever can, and who rightly gauged the deceitfulness of riches, Himself gave the warning (Mark 10:23): “How hardly shall they that have riches enter into the kingdom of God!”

THE TENTH IS HOLY UNTO THE LORD

THE TITHE IS THE LORD'S

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## The Tither

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TITHING AND CHRISTIAN STEWARDSHIP

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## EDITORIAL

## EXTRAVAGANCE AND CONCEIT

The man who said conceit was at the bottom of every extravagance knew a good deal about human nature. Few men would pay \$4 for a tie that did not look as if it cost \$4 and the factory girls in Connecticut who are buying \$300 fur coats on installments out of a salary of \$15 a week would care little for such a coat if the only place they could wear it were in an asylum for the blind.

A modern philosopher says, "I conclude that dissatisfaction is a common human ailment and that I might as well be unhappy with what I have as unhappy with that I can't afford."

Thousands of Americans are dissipating their savings in extravagant purchases purely through conceit. And it is a blind conceit which deceives no one but the extravagant themselves. When a man goes into a store to buy a \$6 hat which he can afford and comes out with a \$16 hat which has forced him to break into his savings, he does not impress the clerk who sells it or his friends who see him wear it. But he has injured them and himself also. He has aided to divert production from necessities to non-necessities, he has helped keep up prices, and has withdrawn potential capital from possible use in increasing industry. For himself, he has weakened his defenses against old age, sickness and loss of employment and depleted his offensives in the battle for success.

Failure to save is too high a price to pay for the pampering of conceit. The only safety against extravagance lies in thrift and saving. Liberty Bonds, War Savings Stamps and Treasury Savings Certificates may not make a flashy show but they are more impressive than any extravagant possession money can buy. They afford protection to savings, future and character and are sure roads to possession of the things really needed and desired.

#### FORWARD STEPS OF THE PRESBYTERIAN CHURCH, THE STEWARDSHIP OF ACTION

"Christianity is face to face with God's call to meet the world's need or go into the discard and give place to some other organized agency that shall meet His claim," declares Dr. J. T. McCrory, moderator of the general assembly of the United Presbyterian church in a statement issued calling upon every preacher, elder and member of the United Presbyterian church to sup-

port the New World Movement campaign which is being organized in every synod of the church.

"That we have reached a great crisis in human affairs that involves the whole world only a blind man could fail to see," writes Dr. McCrory. "Not only is the whole world involved but every interest of the world. The social, moral, industrial, political and religious interests of sixteen hundred millions of people are concerned in the present situation.

"The vital inquiry is: Will Christianity fail or will it be able to save the world? That is the situation we face today. God grant we may be able to meet it. That is the meaning of the stirring among the dry bones. That, as I understand it, is the meaning of the tremendous stirring in the ranks of Protestantism. That is the meaning of the Methodist Centenary, the Presbyterian New Era, The Baptist, Congregational, Disciple, Episcopalian and other great church movements and that is the meaning of the New World Movement."

That the call will not go unheeded is evidenced by the speed with which the New World Movement organization is being built up. Before the end of November every one of the eleven synods of the United Presbyterian church will be organized and a few weeks later each of the 63 Presbyteries will have completed organization.

Enrollment of 100,000 intercessors, a campaign for revival of family religion and for life service and drives for acceptances of Christian stewardship are among the most important features of the New World Movement program.

The movement will be in charge of a central committee of 23 members with headquarters in Pittsburgh. Actively directing the campaign will be Dr. J. Alvin Orr, general chairman; Mrs. J. D. Sands, vice-chairman; Dr. G. E. Raitt, general secretary and five secretaries of departments—Rev. C. C. French of the department of survey, Dr. J. Knox Montgomery of the department of spiritual life, Dr. J. H. White of the department of stewardship, Rev. Walter Getty of the department of canvass and Dr. R. W. McGranahan of the department of publicity.

In each synod are five secretaries of departments, a general secretary and a chairman. This same organization will be carried out in presbyteries and congregations.



### NEXT STEPS IN OUR CHURCH

Outlined by the United Enlistment Movement

I. October 19-26—*Preparation Week*. Woman's Day services on Sunday, and a week of visiting in the church.

II. October 26—November 16—*Four Great Sundays*.

1. Enlistment of Intercessors and Life Work Recruits, October 26.
2. Study of Stewardship of Property, November 2.
3. Study of Stewardship of Property and Enrollment of Tithers, November 9.
4. Stewardship of the Gospel, November 16.

III. November 16-30—*Thanksgiving and Self-Denial Period*.

1. Service of Thanksgiving, November 23.
2. Self-Denial Sunday. An offering of at least a day's wages.

The above is taken from *The Watchword*, Dayton, Ohio, an organ of the United Brethren Church. Note three dates give to: 1 "Study of Stewardship and Property;" 2 "Study of Stewardship and Enrollment of Tithers;" 3 "Stewardship of the Gospel."

16

### THE TEST OF STEWARDSHIP

"While hundreds of our young people have answered 'Yes' to the call for volunteers for life service in the Kingdom of God and have met the test of stewardship of life, while thousands of our people have heard and heeded the call to pray and are meeting the test of intercession, the next question is: 'Will the members of the United Brethren Church meet the test of stewardship—the stewardship of property and the stewardship of the gospel?'"

"When the facts are stated, when it is made clear what the Word of God says, when the principles and privileges of stewardship are understood, we believe the United Brethren Church will be second to none in registering loyalty to Christ as Christian Stewards by giving as a minimum the tenth of their income."—*From United Enlistment Bulletin for August*.

16

### WHAT MONEY IS WORTH

It is reported of the late Cyrus W. Field that, a few weeks before his final illness, he gave expression to his thoughts on money-getting and money-holding, as follows: "Money is really worth only what it will bring in the things we want, and for that purpose ten dollars a day is worth just about as much as one hundred dollars a day. In addition to this, there is only the gratified pride which arises from having made what men generally call a great success—the satisfaction that the boy has who swims the farthest or the girl who stands at the head of her class."

On his deathbed Mr. Field said: "My life is a wreck; my fortune gone; my home dishonored. I was so unkind to Edward when I thought I was being kind. If I had only had firmness enough to compel my boys to earn their own living, then they would have known the meaning of money."

The late Charles Pratt, of Brooklyn, declared: "There is no greater humbug in the world than the idea that money can make a man happy. I had no satisfaction with mine until I began to do good with it."—*Journal and Messenger*.

16

### SEVEN WAYS OF GIVING

The careless way: To give something to every cause that is presented, without inquiring into its merits.

The impulse giving: To give from impulse—as much and as often as love and pity and sensibility

The lazy way: To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

The self-denying way: To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.

The systematic way: To lay aside as an offering to God a definite portion of our gain—one-fourth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practiced.

The equal say: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

The heroic way: To limit our own expenditures to a certain sum, and giving away all the rest of our income.—*Dr. Pierson, in Homiletic Review*.

16

### THE SEVEN RULES OF GIVING

(Editorial in Word of Life)

**W**HAT a gracious charter of privilege, what an inexhaustible food-chest for the soul, what a wonderful compendium of duty, and what an all-sufficient guarantee for eternity, is the Bible! "The wayfaring man, though a fool, need not err," need not want, need not perish, in face of such full provision! The Bible is one great rule of giving and receiving. In it we find the conditions under which the motives by which, and the purposes for which God gives His Son, His salvation, His will, His material blessings, His care and His reward. In it we find the rules under which man, in turn, also becomes a giver. Let us take note of these rules.

1. *Give to God*. Jesus came to reveal the distressing sympathy of God, Who hungers with those who hunger, thirsts with those who thirst, and weep with those who weep. To feed the poor is to feed the hungry heart of God. To dry the widow's and orphan's tears is to dry the sympathetic tears of God. We give for the benefit of needy creatures; we give to the relief and joy of the Creator. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Matt. 25:40*.

2. *Give of God's Own*. The Pharisee in the temple said, "I give tithes of all that I possess." He gave a small part of what he claimed belonged to himself. Many tithers still make that mistake. They say, "One-tenth belongs to God, the nine-tenths belong to us." Whereas it all belongs to God, and should be held in trust for God. For says the word of God: "Ye are not your own; ye are bought with a price." "The



earth is the Lord's and the fulness thereof." Only the entirely consecrated man can make proper and acceptable gifts to God. David in his prayer declared this truth about giving: "For all things come of thee, and of thine own have we given thee." I Chron. 29:14.

3. *Give without hope of earthly recompense.* It is true that liberal givers are usually recompensed in this world. But it is unusual to expect it. God does not intend it as a recompense. He simply entrusts to generous givers larger portions of His bounty. It is wise and to the interests of His Kingdom so to do. It is wrong to give, like the Pharisee, to secure the praise of men, or, like the selfish Christian, to secure God's prosperity. Such giving becomes a barter, or a trading, with God and men. We cannot put God under obligation to us. We are undeserving creatures. "Do likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants."—Luke 17:10.

4. *Give gladly.* Giving is not a penalty, but a privilege; not a talk, but a pleasure. Giving under pressure is yielding to extortion. All gifts should be thank-offerings. They should express gratitude for benefits received, gratitude to the great Giver, gratitude for opportunities to help others. Unselfish giving is the thing, and unselfishness is always robed with smiles. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."—II Cor. 9:7.

5. *Give till it hurts.* The inhabitant of the Nile valley is often compelled to give up a portion of his bread supply as seed for another crop. When the river overflows he takes a part of the grain that he needs for food and sows it upon the overflowing waters, knowing that it will yield a rich harvest "after many days." He and his family are willing to go hungry part of the time, in order to have a bountiful harvest. Jesus commended the poor widow who gave, not a part, but all of her means of subsistence. Jesus gave till it hurt, till he gave up life for mankind. If need be, "Go and do thou likewise." Give in the spirit of sacrifice. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

6. *Give as an Investment.* Self-sacrificing giving is the best-paying investment for the life that now is, to say nothing of the life that is to come. Genuine happiness, Christian character, personal salvation, and equipment for service, are some of the dividends that such investment yield in this world. Giving has unlimited possibilities. The care and training of an orphan might create a power of influence that would uplift a continent. A contribution to missions, surcharged with holy sacrifice and believing prayer, might become the means of turning an entire nation toward God. It is in this way that nations shall be born in a day. For with God one day is as a thousand years, and a thousand years as one day.

But let us not be over anxious for large results at once. The largest and best harvests are a long time coming. Leave the results entirely with God, Who will

bring them to pass in His good time. "Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. 11:1.

7. *Give to the glory of God.* This is the highest aim of giving. God is glorified in that which pleases Him. The Father was infinitely glorified by His Son, in Whom He was well pleased. The apostle says of disinterested service in the name of Christ that "with such sacrifices God is well pleased." God is glorified in that which helps His cause. Giving of self, of energy, and of substance, under the direction and power of the Spirit, contributes largely to the extension of the kingdom of God throughout the world. God is glorified in that which honors Him. Mary greatly honored Jesus in pouring the contents of the alabaster box upon His head. And she so glorified her Lord by that act that her own name shines brightly in the light of the reflected glory. God is entitled to the glory of every sacrifice, effort, and achievement. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

10

#### THE BIBLICAL RECORDER ADVOCATES TITHING

*The Biblical Recorder*, Raleigh, N. C., the official Baptist Church paper in North Carolina, sends out three fine editorials on Tithing and Christian Stewardship. Here they are:

##### Tithing

There has been a good deal of academic discussion on the subject of tithing. Some hold that it is binding still, while others say that it passed away with the Levitical priesthood, and is no longer of binding force. Let us turn aside from the question as to whether or not tithing is enjoined in the New Testament, and consider, in a practical way, some of the advantages that come from its practice.

None will deny that there is a sad lack of system in the way our people give. All must admit that the New Testament teaches the importance of systematic benevolence. That celebrated passage in I Cor. 16:2 ("Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come"), upon which those who oppose tithing as a New Testament requirement, base their argument, certainly teaches system. It also teaches that some part of a man's income shall be given to the Lord.

If we are to fix some definite amount, what amount? Is not a certain per cent of one's income a fair rule?

Unless a man has some fixed amount to give to benevolence, he will not come up to his duty in the matter of giving. Is not a tenth as little as a Christian should be willing to give to "God, from whom all blessings flow"? The rule bears equally upon all, whatever the amount of the income.

Those who have given the system of tithing a fair trial have found it the most satisfactory plan, and would not be willing to abandon it. They find that they can give more, and do it with far more ease, than they could without a definite system. The most liberal givers in every church are those who practice tithing, and the most liberal churches are those in whose mem-



bership are found the largest percentage of tithers. In an editorial which is to follow, some concrete examples will be given.

It is true, too, that those who conscientiously practice tithing, who do it out of love to God, and interest in His work, are blessed of God in temporal and spiritual things. As a rule—an almost universal rule—the conscientious tither prospers in business; but the greatest blessings are spiritual. One who, out of love to God, gives Him a tenth of his income, lives in such relation to God that even if business reverses come, he knows it is a blessing. The tithers are the spiritual forces in every church.

The universal practice of tithing would bring into the treasury of the Lord all the money needed for carrying on His work, and spasmodic efforts to raise money for special emergencies would no longer be necessary. The universal practice of tithing would bring into our churches such spiritual life and power that the spirit of worldliness, by which many of them are now paralyzed, and a vast majority of them sadly affected, would be swept away, and there would be "added into the church daily of such as are being saved."

#### The Blessings of Tithing

The Bible teaches very clearly that those who practice tithing are blessed. Read Malachi 3:8-12. The prophet says that the people of God were cursed with a curse because they had robbed him. They are admonished to bring all the tithes into the storehouse and prove God if he "will not open the windows of heaven and pour you out such a blessing that there will not be room to receive it."

The same promise is made by Christ Himself in the New Testament. He says, "Give, and it shall be given unto you, good measure, pressed down, shaken together and running over, shall men give into your bosoms." While Christ is not speaking specifically of tithing, the principle is the same.

The universal testimony of tithers is that God richly blesses those who tithe. Take a few concrete examples: The story of Samuel Colgate's life is thrillingly interesting. He left home for the city of New York, with all his earthly possessions tied up in a piece of cloth. A deacon of the church which he had attended met him and told him to give his heart to God, and then to give Him one-tenth of his income. He followed the deacon's advice, and became a multimillionaire.

Mr. C. R. Boone, a deacon in the Tabernacle Church, Raleigh, gave his experience as a tither, at a conference which was held there a few weeks ago. He was very candid in his statement. He said he was the stingiest boy in the community in which he was reared, and it hurt him to part with a nickel. He joined the church when a young man. He was working on a salary of \$60 a month, and gave 10 cents a month to benevolence. Dr. Samuel Chadwick, of England, preached in Raleigh a few days, several years ago. One of his sermons was on stewardship, in which he urged giving a tithe as the minimum. Mr. Boone was convinced that it was his duty to give a tenth. It was the greatest

struggle of his life to go from 10 cents to \$6 a month, but he did it. The Lord blessed him, and as his income increased, he gave more, and began to realize the joy of giving. When he began to tithe he was clerking in a clothing store, and had been for several years. Now he is proprietor of one of the biggest clothing stores in Raleigh. For several years he has supported a foreign missionary, and has contributed liberally to other objects. He is going to give at least \$10,000 to the Seventy-five Million Dollar Campaign, and hopes to make it more. He asserted that God had blessed him temporally and spiritually, and says that giving is a real joy. These instances might be multiplied, but let this suffice as to individuals.

There are two churches in the State which are notable examples. The church at Farmville was organized when Rev. Jesse McCarter was on that field as a missionary of the State Board of Missions. He could find no place in which to preach, having been refused the use of the other churches, and the school-house, and was excluded from an old deserted blacksmith shop, after permission had been given him to preach there. Brother Noah Biggs put \$5,000 in the bank and told Brother McCarter to build a church and draw on that fund to pay for the work. This was done, and the little band soon had the best church building in the town. The State Board paid back to Brother Biggs part of the money. That church has a membership of less than forty, not one of whom is wealthy. They are a band of tithers, and pay their pastor, Rev. Braxton Craig, \$1,500 a year and furnish him a house. They were apportioned \$4,000 for the campaign fund, but said the amount was too small, and asked that it be raised to \$6,000.

It was under the leadership of Rev. J. E. Kirk, who was baptized by a missionary of the State Board, that the church was led to adopt the tithe as the minimum.

The Asheboro Street Church, Greensboro, led by their consecrated pastor, W. R. White, voted to try the plan of tithing for a year. Brother White told the writer the other day that at a morning service recently, without any pressure whatever, the basket collection was \$400.00. This little church was on the Mission Board until recently. Of course, they will continue tithing.

These two churches are not troubled with worldliness, as they find their chief joy in the service of God.

#### How To Tithe

A good many people who want to tithe have difficulty in knowing just what constitutes a tithe. We believe, giving a tenth of the net income is meeting the requirement. Of course, the support of the tither and his family are not to be deducted before a tenth is taken out, but any necessary expense should be deducted.

Suppose a man is a merchant—it is right for him to take out his store rent, if he does not own his store, his clerk hire, his taxes, and, if he has borrowed money, the interest on his money. But he is not to deduct anything for his own services or for what he paid for food and clothing for himself and family. If one is working on a salary, it is an easy matter to arrive at the amount



he must give to be a tither. He is simply to lay aside one dollar of every ten that he receives as salary.

It is more difficult for a farmer to know when he is giving a tenth than it is for a merchant or one who is working for a salary; and yet the farmer can make a pretty accurate estimate as to his income. If, for instance, he is farming on shares, he finds no great difficulty in knowing what his share of the crop is worth. We should say that a farmer is entitled to necessary expenses, just as the merchant is. If he is working on rented land, he should deduct the rent, the cost of farm implements, cost of labor, fertilizer bill, feed for his stock, and taxes. Of course, he is to deduct nothing for his own labor, and should charge himself for what he may secure from the farm for the support of himself and family. He should estimate his products at market value, and take out a tenth for the Lord.

A very successful business man who has practiced tithing for many years, says one of the reasons a tither prospers in business is because he considers himself in partnership with the Lord, and he will be more careful in the way he conducts his business. He will take an interest that he would not otherwise take.

One who works for a salary should consider nine-tenths as salary, and the other tenth as not belonging to him at all. If, for instance, a man is receiving \$100 per month, he sets aside \$90 as the amount on which he is to live, and makes that cover all his living expenses, just as if he had no other income. If his salary should be increased to, say, \$125 per month, his part of it would be \$112.50 and the \$12.50 remaining would belong to the Lord.

We often declare that, no matter what the salary may be, we live up to it, and people frequently say they got on as well when the salary was smaller as they did when it was increased. That shows that we can adjust ourselves to our incomes. Now, if we will just do that in the matter of tithing, it will be no hardship to give a tenth, but will be the most satisfactory method we can adopt.

10

#### STEWARDSHIP OF PRAYER

By O. T. Deever

*"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."*—Luke 11:9.

**S**UPPOSE a wealthy king should give you a beautiful gold key and with it the privilege of entering a vast treasure house whenever you wished on the condition that you would enter the treasure house to secure treasures for other persons as well as yourself? Would you use that gold key? You would; certainly you would.

Prayer is a golden key which can be used by every one who loves the Savior. One is very selfish to enter into God's treasure house, with the key of prayer, for himself alone. We can do missionary work in Africa through prayer. We can open up the treasure of the gospel to the lost in India through prayer. Our neighbors and friends can be benefited through our prayer. Prayer can do wonderful things for this wicked world.

The trouble is we do not want to take time to pray for others. But we are God's *stewards of time* as well as *prayer and money*.

Certain hours in the day God says, "I want your time for sleep." Just how much of it he needs for sleep, he generally leaves father and mother to decide; but he wants enough of it for sleep, to keep that body he has given you well and strong, and that mind he has let you use, active and alert.

Then he says to you, "Give me some time for study, some time for play and recreation, and some time to read." He wants you to have plenty of time for play, but as Paul says, give him full value for your time. Do not waste it by playing in study time, or loitering in play time. Form the habit of making your time count.

In addition we are to "Remember the Sabbath day to keep it holy." God really wants us to take one day each week not for play but for worship and prayer. On the Sabbath we should think of others and pray for them.

Prayer not only takes time but it takes something greater than time, *it takes life*. George Washington and Abraham Lincoln were good stewards of our country because they gave their very lives to save our country,—they gave more than their time. We cannot pray as we should until our whole lives are put on the altar.

"Stewardship means recognizing and fulfilling the obligations growing out of your relationship to God." This definition is given by a man who has thought a great deal about stewardship. But what does it mean? In other words, it is knowing and doing the thing you ought to do because of being God's child; that is, the very fact that you belong to God indicates what you ought to do and be if you just understand it.

A boy, because he belongs to his father, takes it for granted that his father has a right to direct his life and tell him what to do also that it is right for him to obey his father. We might say that a boy owes his father obedience and love. In fact, he owes him everything; his time, his strength, his obedience and love, yes, and his money, if he earns any, at least till he is twenty-one. This is according to law, but of course, almost every father allows his children to use a good deal of their time, their strength, and their money for themselves, or in their own way.

Father and mother are not the only ones to whom you belong. The Bible says you are not your own; you belong to God, and because you belong to him you owe him in the same way you owe your father, only much more. Your body is his. You owe him a body as well and strong as you can make it. Your mind is his. You owe it to God to study and make your mind grow. Your time is God's. You owe it to him to make it count and not to throw it away in wrong doing. Your money is his. You owe it to him for really it all belongs to him, only he lets you use it. However, he asks you to give back a part of it to help in his work.

Thus you see if you understand your relationship to God you will know what you ought to do in order to be a good Steward, a Christian Steward.

Because we owe God our love, time and money, and because we should obey him is the reason we should of-




ten talk with him. Our fathers and mothers not only want some of our time and love but they want us. They want us near to talk with us and tell us of their love. God wants us near him. Let us remember to pray.

16

### JONES AND HIS MONEY

By James E. Clark, D. D.

 HERE was nothing remarkable about Jones. His pastor reached that conclusion soon after he had taken charge of the congregation. There were other men in the church who exhibited some rather striking characteristics. Several were men of unusual talent, but Jones manifested no more than ordinary intelligence. A few were wealthy, but it seemed that Jones had a prayer, "Give me neither poverty nor riches," and that his prayer had been answered. Some were aggressive, hustling business men, headed for the rank of Captain of Industry, but Jones just plodded along at a steady gait, never in the lead but never having to be carried. The pastor sized them all up and decided that he had a goodly number of men who could be depended on as liberal supporters of the church and earnest promoters of the kingdom, but he did not include Jones in the list.

There came a day when the pastor's estimate of Jones received a shock. A considerable deficit had been reported by the foreign mission board and the pastor had decided that his congregation should meet its share of the deficit; so he started out to secure the co-operation of his select list of men in a quiet way before the public campaign was undertaken. He was on his way back to his study to think over the events of the morning. They had been far from encouraging. One after another the men on whom he had counted had refused their aid or had put him off with flimsy excuses. One would really like to help, but he had just bought a span of horses and really did not have the money available. Another had had some payments due on a promising investment and felt unable to contribute. A third didn't believe much in foreign missions, there being plenty of heathen at home, and a fourth had just come from the bank where he had borrowed some money to extend his growing business and he felt particularly poor. So it had been with nearly a dozen others, and, having exhausted the panel of his men of means, the pastor was trudging back to his study with a bare twenty dollars of the one hundred he had expected to receive.

As he turned the corner he met Jones. It did not occur to him to invite Jones for help on this special contribution, and he was about to pass with a few words of greeting when Jones said: "You're not looking well this morning, Parson. Anything wrong?" The pastor assured his questioner that there was nothing wrong with his health and then admitted that he had been out in behalf of the missionary deficit and had met with little encouragement.

"I've been thinking about that," said Jones. "I read about it in the church paper and I thought our congregation ought to help make up that deficit. Wish I was a rich man, but I ain't. Anyhow, I figured up about what I ought to give and brought a check with

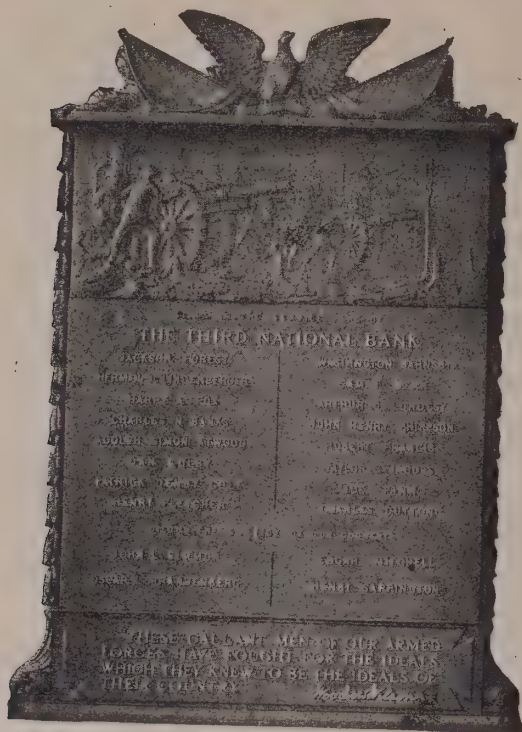
me. I wish you would use that to help along." He handed the pastor the check as he spoke. The latter thanked him and they separated. Not until they were some distance apart did the pastor look at the check, and he could scarcely believe his eyes when he saw that it was for fifty dollars.

Several times after that the pastor had occasion to invite his people to assist in some worthy enterprise outside of the regular channels, or to increase their gifts for the normal expenditures of the church, and, as all pastors do, he found that a large number of his well-to-do members were better supplied with excuses than with cash. They wanted to help. He could not doubt their sincerity on that point, but they had just made expensive purchases or new investments, or their affairs were in such uncertain shape that they dared not promise additional gifts. Invariably, however, the pastor would call on Jones, and just as invariably Jones would explain that he had been reading about the matter in the church paper and that he had "figured out about what he ought to give."

Was Jones rich after all? The question was a natural one, but the men who knew assured the pastor that, while he had a comfortable income, Jones was not rated as a rich man. "Yes," said the pastor, "when you men are unable to do anything, Jones always has the cash; how do you explain it?" They couldn't explain it, and one day the pastor made bold to ask Jones himself. "Jones," he said, "when I came here I sized you up as an ordinary type of man, but I have reached the conclusion that you are the most remarkable man I ever knew. You say you are not rich and others confirm what you say; yet times without number when the wealthiest men have not been able to help in some church enterprise you have had money ready for me.

"Simple enough," said Jones. "You see I've been a tither all my life. I don't feel that it is obligatory on a Christian to give a tenth, nor that it is obligatory on him to stop with a tenth, but I think the tenth is a pretty good rule, so I keep a careful account with my business and regularly I put a part in a separate fund for the Lord's work. Sometimes I give to the church from other funds, but I never use this particular fund for any purpose except Christian service. I count it as a trust fund and consider that my whole duty concerning it is to decide just what portion ought to be used for each cause that may be presented. My greatest help is my church paper. It tells me about all of the activities and needs of the church. I think about them all, determine which is most important, and then use my trust fund as I believe the Lord would have it used, a little for some purposes and much for others. But because of my plan I always have some on hand. Men who have much more than I, count all of their money as belonging to them and so they spend it as they please. If you strike them at the right time they willingly help, but often they have promised all available funds for other purposes. I count at least one-tenth as the Lord's money and I never touch the Lord's money except for the Lord's work." The pastor went away saying to himself, "I wish there were more like Jones."





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In all former Wars, it has been, with but few exceptions, the names of only the commanders, who have been honored. Through the country, there are scattered the statues of Generals, on horse and on foot, with field-glass and with sword, but always the common soldier—the FIGHTER—has been forgotten.

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### SYSTEMATIC GIVING

George Sherwood Eddy

Systematic giving is giving according to a method instead of from impulse, constantly instead of occasionally. Our circumstances will determine whether we shall actually lay aside the money upon the first day of the week or month or quarter, or whether we shall open an account in our books. In any event, let us have an account or fund or definite proportion separated for God's use and administered as a trust. We may pause to notice two reasons why this is the best way of giving.

1. It yields larger returns. Drawing steadily from an entire income will yield more than emptying an unprepared pocket-book. If your book-keeper made entries in your books when he "felt like it," or if he put money in your cash drawer only when "specially appealed to," your treasury would get very low. So does God's treasury. If your cook made no provision for your meals and served them only when she "happened to think of it," you would soon starve. That is what the people do who depend upon careless givers for the bread of life.

2. It sanctifies the whole round of life. Giving systematically, we escape the strain of having to decide each time between desire and duty. We are not hardened by repeated refusals. We decide alone with God and then place the money as he leads us. A man is now doing business for God. He is working that he "may have whereof to give." A new motive has come into his life. Giving becomes a passion. His interests are widened from the petty sphere of his own business to the mighty concerns of the kingdom of God. Giving becomes worship. He will follow it with prayer. His sympathy reaches out into all the world.

10

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The oil of Joy is very cheap, and if you can help the poor with a Garment of Praise, it will be better for them than blankets.—*Henry Drummond.*

10

When Jesus is smitten today, it is, as it was when He was rejected by His own, in the house of his friends. There is little His foes can do against His cause if those who should be His friends are faithful to Him.—*Young People.*

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

PUBLISHED ON THE FIFTEENTH OF EACH MONTH

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C. B. RIDDLE, Editor

# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

THE EARTH IS THE LORD'S

WE ARE POSSESSORS; NOT OWNERS

"Money is - - - -"

**M**ONEY is influence; it is power; it stands for toil and sacrifice; it is the blood of toilers changed into the permanent coin of the commonwealth. It has cursed some people, it has blessed others. But when we shall learn its Christian use, the curse will pass away. It will no longer be "filthy lucre," but a sacred instrument which may exact the soul of its possessor, increase the happiness of mankind and extend the kingdom of God on earth.—*The Christian Evangelist.*

THE TENTH IS HOLY UNTO THE LORD

THE TITHE IS THE LORD'S

BURLINGTON, NORTH CAROLINA

VOL. 2

NOVEMBER, 1919

NUMBER 6



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## The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO  
TITHING AND CHRISTIAN STEWARDSHIP

C. B. RIDDLE, Editor

Burlington, N. C.

Volume 2

Number 6

## EDITORIAL

## EXTRAVAGANCE NOT OF THE KINGDOM

In the old "green goods" days, the man who bought a gold brick did not usually advertise the fact and brag that he had been duped. He was trying to get something for nothing and when his efforts reacted to his own loss he usually kept his mouth shut. Now however, the American people are falling over themselves in their eagerness to spend something for nothing. And they shout the fact that they are being bilked from the housetops with pride.

The facts and figures both collective and individual showing that the high prices of necessities and non-necessities are due to reckless spending extravagance and waste speak for themselves in no uncertain terms. The Massachusetts Commission investigating the high cost of necessities recently made public some significant findings. One of the largest retail dry goods dealers in Boston told the Commission that he put on sale a lot of shirt waists at \$2.50 and \$3.00 but that there was no sale for them as his customers would only consider higher priced articles, and he was obliged to take the low priced goods out of his store and turn them off some other way.

A provision dealer ground up Hamburger steak. Part of it he marked twenty-eight cents a pound and the remainder forty-two cents. At the end of the day all the forty-two cent Hamburger had been sold and not a customer bought at twenty-eight cents although the meat was absolutely the same. Commissioner J. H. Sherburne said that New England people refused to buy good fresh fish caught but two days before off the New England coast at eight cents a pound but that there was a big demand for halibut caught six weeks previous in the Pacific, carried across the country and sold at forty cents a pound. Meat men report there is an unprecedented demand for the most expensive cuts and little demand for cuts for stew. Although the price of hogs in Chicago fell off at fifty percent, there was no decrease in the retail price obtained for hog in New England because of the demand at high prices for choice loins. General Sherburne said that there was a tremendous demand for four dollar silk stockings which were inferior in quality to those which formerly sold at one dollar.

Fancy shoes and expensive shoes are in tremendous demand. Manufacturers estimate that each shoe worker

produces only 662 2-3 as much as in 1913. They estimate that the reduced production amounts to approximately 3,000,000 pairs of shoes per annum yet with cheap shoes urgently needed the demand for the expensive grades and freak styles keeps production devoted to those classes of goods.

Here is what London says of the buying habit in America: "America continues to be the world's great treasure chest into which is being poured millions of dollars worth of precious stones and art treasures." For the first nine months of 1919 \$27,568,128 worth of precious stones passed through London for American buyers as against \$12,000,000 for the same period of 1918. The value of art object sent to America through London alone for the same time exceeded \$4,000,000. America has paid a huge price in Europe for furs in the last nine months the total amount being declared as \$10,354,582 or double the amount for last year. The last of the \$7,000,000 worth of furs recently sold at auction in New York have just been removed from the warehouses for manufacture. These figures do not take into account the sums paid at the auction sales of furs in St. Louis and other wholesale markets.

The jeweler, the pawnbroker and the furrier have no hesitancy in saying that these luxuries are not destined for old millionaires or the new rich. They are demanded by the salaried people and wage earners who are squandering on them the savings piled up during the last few years.

One chain of drug stores alone sold \$6,000,000 worth of perfumes and cosmetics during the year. It may be highly enjoyable to smell like a sweet scented geranium but the odor of \$6,000,000 bearing interest in safe and profitable securities is not objectionable to the nostrils either.

It is undeniable that so long as extravagance and waste, reckless spending and dissipation of savings continues as a national habit prices will continue to remain at or above the present level.

Americans have enjoyed for over a century the reputation of being a race of hard headed, sensible, clear thinking, shrewd business men and women. They are not living up to that reputation when they fail to save at least a part of their incomes and invest it wisely.

The principles of Christianity guard against extravagance, and the saving of part of the income for the

Lord's work will, as nothing else, do more to bring us to a sense of obligation that we are stewards for the Lord. Can we waste when what we have in our possession that belongs to God? Would Jesus be extravagant if He were here? Shall we dissipate our wealth or use it for the bringing of the Kingdom into the hearts of men?

C. B. R.

16

#### TESTED GIVING AND FOUND IT PAYS

I have always been a conscientious giver but only within the past four years a systematic tither.

My giving has almost invariably been promptly rewarded as the following rather homely illustrations will show:

There came a very urgent call for contributions for the relief of the tenement dwellers in New York during a sweltering period in August. I had just \$5.00 on hand a very definite, immediate and insistent need for that, with no prospect of securing another \$5.00 for some time. However, my conscience was not to be denied and I gave the money. The very next day from a most unexpected source I received \$50.00. So you see I had only given my tithe in advance.

At another time, when my larder was decidedly low, my nephew brought me a freshly-killed rabbit—a small one. I was planning how to make it go the farthest when a neighbor who, like myself, lived alone, happened to call. She spied the rabbit and immediately began to tell me how much she liked game, how long it had been since she tasted any rabbit meat, and how unfortunate she was in not having any one to bring her such things. She was not an agreeable person and it was a big temptation to pretend I did not understand for I certainly did want that rabbit myself. Unfortunately it was not big enough to divide into portions big enough to be worth while cooking, so there seemed to be only one thing to do. I did it but I remember thinking that the Lord would not give me any credit for such an unwilling gift as that. However I had reason to think otherwise when during the following week I received another rabbit (a large one) a nice piece of fresh pork and a piece of beef.

Surely that was a case of "Give and it shall be given unto me," with genuine Scripture measure.

When I began to tithe systematically I had been running behind with my finances for several years and had had to use all of my available capital. The first year was a pretty hard test as I continued to run behind, though not so badly. My income was so very small that it seemed almost impossible to get along on nine-tenths of it but I succeeded without getting very deeply into debt and the next year things began to improve. I secured a position as teacher at a salary of \$40.00 per month for five months. The second year it was \$60.00 per month for six months, the third year \$80.00 per month for eight months, and this year \$137.50 for eight months, possibly nine, while I have every reason to expect that there will be a further increase for next year.

"Bring ye all the tithes into the storehouse."

(MRS.) KATHARINE M. W. TACK,

Maysville, N. C.

#### CAN A PHYSICIAN TITHE?

I first took the tithing vow at a camp meeting at Mt. Gretna, Pennsylvania, in August, 1896. A sermon on tithing so impressed me that I decided to give the Lord one-tenth of my income.

All went well for a while. I felt wondrously blessed, and felt I was in the Lord's will. My salary was small, only \$475, out of which I paid my own rent, bought a horse and buggy, sleigh and harness and saddle, and supported six children besides wife, and myself. The result was that I ran into debt.

I made the mistake at first of not using the tithe as fast as it accumulated, and thus opened the temptation of borrowing money out of the Lord's treasury. I never found money enough to pay back the borrowed money, and I soon became discouraged and got farther and farther behind in the tithe until I dropped the whole matter. With the decline in tithing came spiritual leanness and even sin, and many bitter tears of repentance.

I finally returned to tithing, and preached it and had increased blessings in every way.

Some years later I failed to keep up the payment of the tithe, but kept a strict book account with the Lord, deciding that the first income that permitted it should be used to pay my debt to the Lord. One day the opportunity came, and I helped a young preacher student to nearly five hundred dollars. This squared by ledger with the Lord.

I then kept up and went beyond the tithe until I reached twenty per cent. of my income, and now for several years I have given over the tithe, and the Lord has so wondrously blessed me that I feel that I shall never again allow myself to backslide in tithing.

One thing has been proven to my perfect satisfaction. I have always been able to pay on my other debts when I gave the Lord his share. Just as soon as I came short with God's share I had to give up paying old debts. Every time I increased the Lord's share, he gave a fresh blessing and increased my business to the extent that now I need two assistants, and even then I must turn people away. One thing I did has been greatly blessed of the Lord. When I opened my office, seven years ago, before my first patient came for treatment, I locked the door, knelt down, and dedicated my work and office to God. I frequently pray with patients. I have had several conversions, and have been able by God's blessing to bring comfort to the soul as well as to the body.

Another great blessing that has come to me is the blessing that has come to all the members of the family. All my eight children came to the Lord of their own free-will before they were fourteen years of age. All were active workers in the church. One son is an ordained minister and at the head of the Bible department in a prosperous western college. Other sons were Sunday school superintendents and class leaders. Two daughters have laid themselves on the altar for foreign missionary work. This, to my mind, is an honor to me from God of which I am not worthy.—*By a United Brethren Physician in the Middle West.*



## A STEWARDSHIP AUTOGRAPH ALBUM

Some Distinguished Guests Among Those Present

Martha F. Bellinger

**T**HERE are two moments in one's life when friends and acquaintances are generous with their praises; at the wedding, when we are about to begin to live completely and fruitfully, and at—the funeral. Whenever we hear unstinted praise, unbidden the query arises, Is it a wedding or a funeral?

When great writers, preachers, and editors, both clergymen and laymen, offer unstinted approval of stewardship we immediately conclude that it is the beginning of the fruitful period of the life of the church.

*Stewardship is Spiritual*

Dr. Nehemiah Boynton, a famous Congregational clergyman, for example, observes that the stewardship system of setting aside money for God's work is, as compared with merely financial plans, "more spiritual as well as more skillful."

And Dr. Boynton is right. If spirituality does not begin with eating and drinking and loving one's wife and handling one's money, then it never begins at all. Dr. Boynton has touched the vital point, especially when he identifies the act of giving with worship. "Any Christian is in so far slack-twisted, whose benevolence is an occasional happening. He is a modern disciple in so far as he apportions his resources with generosity, intelligence and gratitude, worships through his deliberate, purposeful and wisely chosen gifts to the treasury of the Lord. Christian stewardship today, whether of one talent or ten, demands courage to determine how generous it may be."

*Stewardship is Joy*

Dr. Charles E. Jefferson, another Congregational clergyman, perceives the joy of stewardship. He sees the life of the Christian steward as a procession of happy days.

"The reason why many persons take no joy in giving is because they give only spasmodically and from impulse. Any one who gives only under the inspiration of the moment is almost sure to give far less than he ought to give, and not nearly so much as he thinks he is giving. It is only when we carry our benevolences with system and on principle that we become stewards of whom our Lord need not be ashamed."

*Stewardship Essential to Christian Life*

The Rev. William T. Manning, rector of Trinity Episcopal Church, recognizes stewardship ideas as essential to the Christian life. He classes giving with praying, as of equal importance.

"There can be no doubt whatever as to the value and importance of the principle of proportionate giving. Regular, systematic giving is an essential element of the Christian life. It is as important for the Christian to give regularly as it is for him to pray regularly and to worship regularly."

*Stewardship Establishes Excellent Habits*

Dr. Lyman Abbott, Congregational minister and editor of the "Outlook," exalts the excellence of the habit of supporting the Kingdom with money. He says:

"I am very heartily in favor of the proposal of the stewardship committee of the Methodist Episcopal Church, for every one to put aside a fixed proportion of one's annual income for special moral and religious objects. This habit can not be begun too early, provided it is habit encouraged in the children, not enforced upon them."

*Stewardship Strengthens the Churches*

It has been observed by many writers that the recent war has taught deep lessons of sacrifice and self-discipline. Concerning the Centenary, Dr. Elmer Ellsworth Brown, chancellor of New York University, writes:

"The Centenary movement is not only a movement for the strengthening of the churches themselves, but it is one that should, on the part of an influential and forward-looking portion of our population, systematize and perpetuate the liberal lessons we have learned in the giving days of the great war.

"For thirty years and more I have believed in the plan of giving a fixed proportion of one's annual income to public objects, and particularly to moral and religious objects."

*Stewardship Appeals to Common Sense*

It is interesting to know what two great editors see in stewardship. Edward P. Mitchell, of the New York "Sun," extols the stewardship system for its common sense. He writes:

"The efficacy of the method, so intelligently worked out, at once commends itself to common sense. Nobody has observed the tremendous results, during the past five years of what has practically been an application of the tithing system to financing the great war and meeting its incidental drafts on human charity, can doubt the value of your plan as a permanent factor in the philanthropy of normal times."

*Stewardship Builds a Solid Foundation*

Charles R. Miller, of the New York "Times," sees the value of stewardship because it builds upon principle:

"The objects you have in view are deserving of universal approval and encouragement; and the practical plan you have chosen has so much to commend it—soundness in principle and method, and promise of continuing fruitfulness—that you have the right to feel from the very beginning you have put the undertaking upon a solid foundation."

In this remarkable series of testimonies from so many distinguished men, one thought flames forth like a torch: the evidence of spiritual earnestness. And spiritual earnestness is the essence of stewardship!

THE  
TITHE

A personal letter lies on the editorial table, with comments on the Tithe. It was called forth by the article, "A Proposed Experiment." The letter contains some striking sentences. It emphasizes the fact that the tithe was God's method of church finance with His ancient people. It therefore cannot fail if we adopt it; for nothing fails that has its origin under the old covenant and can be transferred to the new without conflicting with its spirit and life. It is the spirit of



the tithe that we should hold aloft, and not the mere fact—the taking of the tenth of our income and putting it aside as “holy unto the Lord.” In this practical way we put God first in our lives.

The tithing system, the writer avers, answers the perplexing question, “How much shall I give?” For the tithe is not a human scheme. And while we may not assume it as a God-given law for our life, we should realize that God would not demand of His people more than they could give. And if they gave the tenth for the shadow of good things to come, we Christians ought to be ashamed of ourselves if we give less for the substance. It tries, at times, the faith of the poor; it tests the liberality of the rich; but, in either case, it makes our Church beneficence the subject of serious thought and not the fitful act of an indifferent moment.

The closing words of this letter was worthy of more than a passing notice. “We must recognize that in the payment of God’s tenth we have not reached the end of Christian beneficence, but only the beginning of it. The Christian should start there; but in most cases he will not stop there.” This is true. But to call it “God’s tenth” is unfortunate. It may lead to conclusions that are not guaranteed by Scripture. It was, indeed, “God’s tenth” under the old covenant; and the Jew could not escape it. But the tithe was no more transferred to the new covenant than was the law of the sabbatic year or the year jubilee. The case of Ananias suggests the principle. When he kept back part of the price, Peter said, “Whilst it remained, was it not thine own? And after it was sold, was it not in thine own power?” If a man covenants in his heart to give the tenth, then he must do it—not because God demands it, but because he has made a vow and must in conscience keep it. The only law of Christian giving is the law of Christian love. If a man gives as a legal act, he puts himself under the law and not under grace. If he gives with purpose of heart, the gift will increase as the grace increases. It will not be the compelling of the law that will lead him to it; it will be the constraining power of the love of Christ, and that law fixes no artificial boundary lines, such as a tenth, or a fifth, or a half. There are Christians who give far more than a tenth, and there are poor people whose tenth would mean vastly more than a half or a three-fourths of the rich. “As the Lord hath prospered” is Paul’s rule of giving, and a tenth may come far short of that rule.—*Editorial in The Lutheran.*

#### A MEMBER OF THE GET, GOUGE & SQUEEZE CO.

Selfishness blinded Judas. The money was so close to his eye that it shut off from his vision everything else. The sweetest music, and the only music, he could really appreciate was the jingle of coins. He lived for this world, and everything had to be subservient to his one aim—the making of money. This is an appropriate epitaph to put on the tombstone of such a character:

“Here lies old Ten Per Cent.;  
The more he got the less he spent.  
The more he got, the more he craved,  
And if he gets to heaven, we will all be saved.”

He measured everything by the money standard. Thirty pieces of money—sixteen and two-third dollars—weighed more on his scales than a man—even the Son of God. Let us not spend all our time condemning Judas; let us examine our own hearts and see if we are in danger of selling our Lord and Master.—*The Look-out.*

#### 25,000 TITHERS TO BE ENROLLED IN THE INCREASE CAMPAIGN

The Increase Campaign will stress the doctrine and practice of Christian Stewardship. A Tithers’ League in every church we will strive for. Already there are enrolled 1,227 tithers in 181 churches, in 24 conferences. Co-operating pastors will be teaching the principles of Christian Stewardship throughout the campaign and adding to their list of covented tithers. Enrollment cards will be supplied as needed. These cards are to be signed and returned to the increase Campaign Committee, 507 Pittsburgh Life Bldg., Pittsburgh, Pa.

The month of March is the specially chosen month for concerted emphasis upon stewardship. March is stewardship month under the plan of campaign. If the reader of this paragraph is a tither or will decide to become one, write this office at once and let us enroll your name. It will be an incentive to others. Twenty-five thousand tithers should enroll during the Increase Campaign.—*Methodist Protestant.*

#### “REMEMBER THE WORDS”\*

(Hon. C. A. Hines, Greensboro, N. C.)

Saint Paul was a master in choosing material for a climax. It was a momentous event both in the life of the great missionary and in the history of the Church at Ephesus when he said his farewell words to this people. The few extracts from the sermon of the occasion that have been preserved indicate the heights which his eloquence touched. Though he was to “go bound in the spirit unto Jerusalem, not knowing what was to befall him there,” he could look down from the Alpine peak of his faith and experience and say, “But none of these things move me.”

While apprehensive as to his own future, his chief concern was as to the seven churches, of which the one at Ephesus was by no means the least important. The city was one of the oldest and most renowned to which Paul had carried the banner of Christianity. Here was the famous temple of Diana, one of the seven wonders of the ancient world. Several races mingled in its market places, and no doubt nearly all of them were represented in the church established there. His congregation included persons of the highest learning and attainments. The sermon just spoken of and the epistle to the church would not have been addressed to a people that was ignorant. He declares in closing his sermon that he has “showed them all things” and then dramatically concludes:

“Remember the words of the Lord Jesus, how He said,  
‘It is more blessed to give than to receive.’”

(Acts 20:35).

From the wealth of matter that Christ had left, Paul chose these words as the message he should impress upon the memories of this congregation, and thus he concluded with them and used them so as virtually to burn them upon the hearts of a people that loved him and clung to him at the close of the discourse. It is then the message of the Great Missionary to the Gentile World.



In no other place in the Book is there an injunction to remember **particular words**, unless it be "to remember the commandments." Among all the words of Christ there are none save these that the Great Apostle urged upon the memories of his churches. There is a simple reason for this—the phrase epitomizes our religion. All of the New Testament characters emphasized giving; Christ, his disciples, the early missionaries and their helpers gave their all—gave their lives. "To give" is the dynamic element of Christianity. Without the gifts of lives and means that have been made from the time of Christ until this good hour the religion that the Master preached would be a forgotten story and the gift of Heaven's most precious jewel to the world an unremembered event.

The phrase that is especially urged upon our memories involves three simple and elemental ideas: (a) to give, (b) to receive, (c) blessings. It is a blessing either to give or to receive, but of the two the former is the more blessed.

No one questions the fact that the words of Christ are just as applicable to the church of today as to the band of followers at Ephesus nearly nineteen centuries ago. His words are universal—not only with regard to races and regions, but as to ages and eras. We accept, as an abstract principle, the statement Paul quotes, but in practice we do not seem to put it into practical use. This is too often our treatment of great and fundamental truths.

Giving has received a too elastic construction, or definition. It is not a synonym for contributing. The parent who puts money into a local fund for a school house or Y. M. C. A. building may expect more than his money's worth in return. The large property owner is set down for a handsome donation to some quasi-benevolence, and is given credit for being a philanthropist, when he has in his selfish mind forecasted dividends upon what he secretly regards as an investment. The industrial corporations find it to be "good business" to provide parks, playgrounds, club houses, schools and churches for their employes. While all of these are proper from a business standpoint, they are not giving in the truest sense of the word. The right hand merely lets go while the left hand is extended to receive more in return. It is very questionable whether a subscription or donation to the church in which the contributor worships is a gift. Surely one does not give to himself.

True giving—the giving for which a blessing is promised—means an offering upon the altar, for God's work, where the only return that can come to the giver is the promised blessing of the Master. It is not a gift unless the thing is given without hope or expectation of return or compensation. That is why so-called giving at Christmas time has become a sort of barter. When Livingstone went into Africa he expected nothing for himself. When Paul went into all the known world of his time he wanted nothing "but to finish his course with joy." When a man today sends a missionary to the foreign field, both the man who supports the missionary and the preacher himself are giving, in the highest sense of the term. Neither looks for aught for himself in return.

Many a man who thought he was giving—when he was merely making an investment for himself—has been disappointed because what he thought was a gift has not been blessed. Giving involves sacrifice and unselfishness. It also includes love and gladness. Those who "contribute" to all causes for which aid is asked merely to get rid of the "campaigners" have not given—they have contributed. The man who really gives does not pay money to get rid of solicitors. The true giver informs himself as to the objects of his bounty. Convinced that a thing is worthy, he gives liberally, cheerfully,

ungrudgingly, uncomplainingly. The "contributor," on the other hand, has a horror of campaigns and solicitors. He does not try to inform himself to any great extent as to what the cause is, but merely "contributes" in order to get rid of the subject. He thereafter has no interest in the cause of his contribution. How would any blessing follow? There is no promise that the Lord loves a "contributor."

16

### GOD ANSWERS BEYOND OUR ASKING

(From the United Enlistment Movement Department of The Watchword)

When this issue of *The Watchword* reaches the churches many of them will have experienced some of the benefits from the United Enlistment campaign for prayer and stewardship. As this paper is being prepared, first news is coming of the opening of the stewardship campaign.

"A great revival has broken out without our thinking about it," reports Prof. J. H. Ruebush, of Dayton, Virginia, where a great company of students are in attendance, at the Shenandoah Institute.

"God with us in power; sixty-one sign as intercessors; every piece of literature distributed; our men are surprising themselves, our offering will be worth while. If the United Enlistment should stop now, we would work the plain," says Rev. J. G. Spears, of Logan, Ohio.

The pastor of the big church at Hanover, Pennsylvania, Rev. S. B. Daughtery, reports the launching day of the stewardship movement as the "greatest day in the history of the church." The second call for intercessors enrolled 168, making over 300 to date. One hundred attended the Christian Endeavor meeting. "God is willing to give us the power for service when we meet the conditions," says this pastor.

From Kansas City, Rev. J. Walter Nine reports, "We had a great day."

From Parkersburg, West Virginia, pastor F. G. Capehart reported, "First service great. One consecration for deaconess, one for the ministry. Thank God."

"Movement is gripping us. It is an opportunity not a burden," writes Rev. G. E. Landen, Berrien Springs.

"Great initial service; 173 sign Prayer Covenant cards," reports Rev. N. L. Linebaugh, of Philadelphia.

17

### HOW ENROLL STEWARDS

1. Let there be much preparation through sermons, addresses by laymen and by teachers in the Sunday school so that all may know the facts about God's ownership and man's stewardship. Have on hand a good supply of tithing stewards covenant cards.

2. After a strong message from the pulpit, the covenant cards may be carefully distributed by proper persons arranged for in advance. Let full explanation be made, then have a season of prayer and all can sign quietly without any one knowing who has signed.

3. Another method will be to call all to the altar who are tithing stewards or who will become tithing stewards and let it take the form of a consecration meeting, the covenant cards to be signed immediately after.

4. Another method. The teachers of the school visit the homes during the week and have a personal inter-



view on the question of stewardship and there in a quiet prayerful way enroll the membership of the church and Sunday school as tithing stewards. This method is being pursued by one of the churches in Dayton which reports up to date one hundred and fifty-one tithing stewards. That church expects to reach three hundred.

5. In the Sunday school a message from the pastor, the superintendent, or a tactful laymen will prepare the way for the teachers to give instruction and after prayer, secure enrollment.

10

#### NOTES ON CHILDHOOD

(Are the following paragraphs not enough to convince us that we need to surrender more of our money to help carry Christianity to all the world?)

In certain portions of China, no one is allowed to see mother or child for forty days after the birth of the child, and during this period of separation, many a child disappear, never to be heard of again.

\* \*

In China the expectant mother who dies in child-birth is consigned by public opinion to the lowest hell—the hell reserved for criminals.

\* \*

In non-Christian lands twin murder is allowed and practiced, the mother who gives birth to twins being disgraced for life, and the children are often murdered since they are regarded as accursed and so not fit to live.

\* \*

In large areas of China, the absolute custom prevails of killing in some horrible manner the girl babies, particularly if there are more than two or three already in the family. Every year thousands of girl babies are thrown out on the ash-pile, or into the garbage can, or in worse places to die in China. Being a disgrace and useless, it is not considered a crime, but a virtue to kill them in infancy.

\* \*

In Central Africa when a child is born it is taken into the open, whether it be day or night, has cold water dashed over it, and left outside to dry. If the shock is too great and the child dies, it is all right for the gods were not willing that it should live.

\* \*

Frightful ravages made by smallpox, diphtheria, scarlet fever, and even the milder children's diseases (measles, whooping cough, etc.) often devastate a whole town and carry away the larger part of the children of the community. Smallpox is so common in China that it is not considered worth while to try to escape it. It is caused by the visit of a very great and honored spirit.

\* \*

In most non-Christian lands disease is considered the work of an evil spirit which must either be appeased by offerings or driven out by harsh and cruel treatment. And so the tender little bodies are branded with hot iron, pierced by needles, or burned with rags dipped in oil and set on fire.

There are no funeral services for children in non-Christian lands. The baby is buried anywhere at the back of the house, or put up in the branches of a tree for vultures. None but the Christian cemetery is a place of order and beauty and peace.

\* \*

The Bible is the only sacred book that gives the child a place of importance. Christ was the only founder of a religion who raised childhood into a type of those who were fit to enter His Kingdom.

\* \*

Do we realize the privilege that is ours to pray, give and go to send our money, ours sons, our daughters that the children of many Christless lands may learn to know and love and serve the Children's Friend while they are young and their hearts are plastic and teachable?

\* \*

"Childhood is the hope of the world." A prominent Japanese Christian said to a missionary, "The grown-up people are so ignorant and set in their ways, they will not become Christians, but *the hope is in the children.*"

\* \*

Phillips Brooks said, "He who helps a child helps humanity with a distinctness, with an immediateness which no other help given to human creatures in any other stage of their human life, can possibly give again."

\* \*

Figures of Imperial University, Japan, three-fourths students agnostics; 1,500 atheists; 500 without any religion; 60 Christian. Contest in Japan not between Christianity and Buddhism but between Christianity and nothing. Here is being invited the world's tragedy.

\* \*

There are today a thousand million souls bound by caste, permeated with atheisms, claimed to dead post, sitting in darkness, waiting for those who have received the light to carry it to them. They wait thus, not because it is God's will, but because we are not willing yet to obey the command of our Lord, *Go tell.*

(Notes from "A Child In The Midst")

J. O. ATKINSON.

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

PUBLISHED ON THE FIFTEENTH OF EACH MONTH

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C. B. Riddle, Burlington, North Carolina

C. B. RIDDLE, Editor



## SOME CHRISTMAS SUGGESTIONS

### CHRISTMAS BOOKS FOR CHILDREN

We list below a supply of books which we have purchased suitable for Christmas presents for the children. For the lack of space we cannot tell what each book is about, but we have exercised the very best care in the selection, to see that all stories are helpful and interesting:

The Thorns of the Fortress .....	50 cents
Matt. of the Waterfront .....	50 cents
The Other Side of the Rainbow .....	60 cents
Lantern Stories .....	60 cents
Billy and Bumps .....	35 cents
Good Night Stories .....	60 cents
The Jim Family .....	25 cents
Little Folks of the Bible .....	30 cents
Sunny Hour Books .....	15 cents

(Little Folks of the Bible can be had in books I, II, III, and IV. Books I and II are for boys and books III and IV are for girls. We will send any four books of this title for \$1.00.)

(Sunny Hour Books are made up of 14 different titles. The price is 15 cents for each title, any two for 25 cents; four for 45 cents and all over four at 10 cents per volume.)

All the above named books are suitable for children 8 to 14 except the "Sunny Hour Books" which are for little tots that cannot read or are just beginning to read. "Sunny Hour Books" contain an abundance of pictures and are bound with colored cloth and stamped with an appropriate design.

Add 4 cents per volume for postage when only one copy is ordered, and 2 cents per volume for postage in lots up to ten; all over ten volumes add 1 cent per volume for postage.

### CLEARANCE SALE OF CHILDREN'S BOOKS

We make it a rule in December of each year to buy the closing out stock of several suitable books for children. By buying the closing out stock, we are enabled to get a better price and make the books within the reach of all.

We have been able this year to buy the complete stock of the following 50 cent sellers, and offer them at prices indicated:

Blazing the Way .....	\$ .25
Bright Side and Other Side .....	.25
Crown Jewels .....	.20
From the Thames to the Toossachs .....	.25
Up the Susquehanna .....	.25

(This price is postpaid)

The following reductions will be made in lots: Any two copies, 45 cents; three copies, 60 cents; four copies, 75 cents; all over four copies at 17 cents per copy.

The supply is limited and we advise you to order early. If any title has exhausted when your order is received, we will substitute unless otherwise instructed.

These books are all well made and handsomely bound.

Make some child's life happy by presenting one or more of these books. Invest a few dollars to make the little tots of your class happy.

### SUNDAY SCHOOL HELPS

We have the following Sunday school helps on the 1920 International Lesson:

Peloubet's Select Notes .....	\$1.60
Tarbell's Teachers' Guide .....	1.60
Arnold's Commentary .....	.75
Torrey's Gist of the Lesson .....	.03

(These prices include postage)

### ADDRESS

**C. B. RIDDLE, Publisher**  
**BURLINGTON, . . . N. C.**

# The Tither

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

THE EARTH IS THE LORD'S

WE ARE POSSESSORS; NOT OWNERS

## Two Questions

Turning our faces toward 1920,  
shall we do more or less  
for the Master  
?

Entering the New Year, shall  
more or less of our means  
be dedicated to God  
?

THE TENTH IS HOLY UNTO THE LORD

THE TITHE IS THE LORD'S

BURLINGTON, NORTH CAROLINA

VOL. 2

DECEMBER, 1919

NUMBER 7



## ASSOCIATE EDITORS

Karl Lehmann

Bert Wilson

Hugh S. McCord

Fred G. Thomas

Claude L. Jones

## The Tither

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C. B. RIDDLE, Editor

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Volume 2

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∴

## EDITORIAL

∴

## CHRISTMAS MESSAGES

"Christmas will soon be here," we heard a child say over two months ago. How long the time seemed to us then, but oh long it seemed, and was, to that child! Really, to us it was short and only seemed a long time because of the many things that had to be done before the coming of the good and happy day. The child was ready—and waiting for Christmas; we were not.

\* \*

You cannot get away from the thought of the child when you think of Christmas—we say that you cannot. It was a *Child* who made the event, and though He grew into manhood, the world has kept the day of His coming day of His life. He himself loved childhood, held it up to His disciples as a model, and punctuated His messages with the spirit of a child.

\* \*

Then we wonder how great a time we would have, what a "good" Christmas we would have, if all of us could, as children, enjoy Christmas. We *rush* and *push* to get ready for Christmas, while the child just waits (anxiously) for the day to come. The over-work breaks us down; the child's life is sweetened by the expectations.

\* \*

Late trains, crowded trains, congested traffic, and a thousand other abnormal conditions remind us of how the Christmas date stands out on the calendar, and how we let that day be the greatest of the month and year. The birthday of no man has ever meant so much to the world; no man, save Jesus, could mean so much. Let skeptics speak; let those who may deny the Christ, but this great surge of traffic we hear, the tramp of millions of feet Christmas shopping tell us a story that no myth can compete and no human heart can fully appropriate to its full and final meaning. When those who do not believe in Christ, explain and do away with the Christmas, then we will take cognizance of their message and theory.

\* \*

*Getting* and *giving* during the Christmas season are two words often used. Selfishness wants to *get*; un-

selfishness wants to *give*. God gave a Son to the world to redeem and save it. God gave His Son because He *loved* the world, and when we give we should do so because we *love*, and not because of custom. Give in the spirit—and let that spirit be the spirit of the child of God, Jesus the Christ.

\* \*

What a beautiful scene! We imagined ourselves peeping in through the window where *all* the family had assembled on Christmas eve night. The son from afar, the married daughter from a neighboring town, and all were there. An open fire to warm the house and to light it. Happy place! The children had returned and parents were happy, happy. And such will be many scenes this year. If it is so you can, go make the old home fireside ring with childhood laughter again.

\* \*

James Whitecomb Riley, the Indiana bachelor poet of sainted memory, said somethings familiar in his "The Christmas Long Ago." What a picture appears when he says:

Come, sing a halo Heigh ho  
For the Christmas long ago!—  
When the old log-cabin homed us  
From the night of blinding snow,  
Where the rarest joy held reign,  
And the chimney roared amain,  
With the firelight like a beacon  
Through the frosty window-pane.

Ah! the revel and the din  
From without and from within,  
The blend of distant snow bells  
With the plinking violin;  
The muffled shrieks and cries—  
Then the glowing cheeks and eyes—  
The driving storm of greetings,  
Gusts of kisses and surprise.

"One half of the world does not know how the other half lives," goes the old saying, and then let us add this: One-half the children never know how the other half spend Christmas. Today we were thinking of the poor, the destitute, and of the thousands of children who will not be visited by Santa Claus and know not the joys of toys, fruits, and other things. We were



also thinking of the children whose fathers are confined in some prison, some penitentiary, for crime. The children are not responsible for this, and yet they suffer the sadness of a lonely home. No one save the Christ could bear the heart-aches of this world.

\* \*

And wouldn't you like to have the names and addresses of all the children who are deprived of the Christmas, and were able to send each of them a box filled with nice things, and have it reach them early Christmas morning? Too ideal, and yet it has in it the balm of happiness. But while you cannot give to all, you can bring a little sunshine to a few, and so do that.

\* \*

#### CAN A FARMER TITHE?

About twenty years ago, we read a little book written by John Dodds, of Dayton, Ohio, on tithing, and soon after we read a little tract written by Doctor Hough, on "Money and the Gospel," which helped us to see our relation to this world's goods as we had never seen it before, and were thus led to tithe. I am sure we have never regretted that we adopted the plan, and can recommend the plan to any one who wishes to realize the blessedness of giving to God's cause. We can testify to the fact that God has wonderfully blessed us financially as well as spiritually, and we have realized many times that it is more blessed to give than to receive.—*A Nebraska Farmer.*

#### <sup>10</sup> CAN A BUSINESS MAN TITHE?

As a young man, forty-six years ago, I became impressed with the reasonableness of God's requirements, and the unspeakable privilege of being permitted to share in his blessings. Through all these years the promise of Mal. 3:10 has been literally fulfilled in my case.—*A Pennsylvania Business Man.*

#### <sup>10</sup> CAN A FARMER TITHE?

I have tithed for twenty years and would not think of quitting. My own mother, who was a devout Christian, said to me one time, after coming home from church, that she was ashamed of the small sum she and father paid to the church, and she also said to me at that time that she believed the proper way was to pay a tenth of one's income.

I never forgot that talk, and when I yielded my life to Christ the tithe was given to the Lord because it belonged to him. There is no Christian service that gives me more joy and happiness than honoring the Lord with my money. He has blessed me financially and spiritually, and has done more for me "than I was able to ask or think." I know by experience the Lord will honor his word in regard to the tithe, and I urge our young people to thus honor the Lord.—*An Illinois Farmer.*

#### <sup>10</sup> CAN A MISSIONARY TITHE?

It was about the year '86 when our pastor, a college graduate and a Bible student, began to talk to us on the subject of tithing.

Although a Christian for a number of years, I then did not know the value of Bible study for direction and guidance in life and Christian work. I studied my Bible as a duty, in preparation for teaching my Sunday school class.

I went to the Word to see for myself what the Lord's will for me was in this matter, and incidentally found much else. Not the least was my responsibility as a stewardship of all I possessed, life possessions, influence, everything. I found that the Jews, away back in history, where God's revelation of Himself had not progressed very far, gave one-fifth and more of their income to the Lord; the very least we could do, living in such a blaze of gospel light and liberty, ought not to be less than one-tenth as a beginning in systematic giving. Not what I thought was right or what other people thought was right for me but what the Word teaches, became my rule of life.

I have found tithing a great joy, and have never thought of doing less, but am constantly hoping to increase until we will be doing more at least than the ancient Jews. We give about one-fifth at present.

It has been a way of great satisfaction. A very easy way to give, and little concern about how much to give when a need is presented. It is so easy to lift the heart to the Lord and say: "How much shall I take from your fund?" No danger of selfishness getting in the way.

There is no question how much I can spare, as it is not mine; I am only holding it for orders from above. The great trouble is to get the receiver of the Lord's bounty to thank the Lord, not me.

Tithing has been a great means of grace to me, and in all these years I have never really needed money but that the Lord supplied. I have proven satisfactorily to myself that "there is a giving that increaseth."

This system is clearly a training along lines of unselfishness, and as soon as we are drilled until we can be trusted to do the right thing with what he gives us to hold and invest for him, he seems to turn more of his resources our way. Some of the most gratifying experiences of my life has been along the line of how "My God shall supply all of my needs....."—Phil. 4:19. I have noticed in a multitude of cases how the Lord in a peculiar way turned into the hands of those he could trust the money and means and power with people, they would at once turn into channels of blessing for others. Not only material gain, but what is better, great spiritual power, comes to those who are faithful in his stewardship of possessions.—*Mrs. H. K. Shumaker.*

#### <sup>10</sup> MAKES WIFE BENEFICIARY

Alvin C. York, the young Tennessee soldier credited with deeds of prodigious valor overseas, took a bride soon after his return from overseas, and they are now in their mountain home, Pall Mall, Tennessee. To the Bureau of War Risk Insurance in Washington, D. C., this heroic soldier recently wrote that being now married he desired to make his wife, Gracie York, beneficiary of his \$10,000 War Risk Insurance.



## WHY I AM A TITHER

By Editor H. F. Shupe of The Watchword

**T**HIS is a testimony not a boast. Jesus witheringly rebuked the Pharisees who tithed spearmint and catnip and neglected the great virtues, justice and mercy and faith. However, Jesus at once corrected any misapprehension that might arise by saying to those hypocritical Pharisees that it was all right to do the tithing, but all wrong to leave undone the other. Because those Pharisees were doing the things that genuinely good people were doing, thus covering up their hypocrisy and bringing upon themselves the condemnation of Jesus, some persons hesitated to confess that they are tithers. I believe such hesitancy is unwarranted. Every tither who sincerely recognizes and observes the tithing principle is entitled to testify to that fact, with the hope that others may come to a fundamental and satisfactory principle of stewardship of money.

The practice of tithing has brought me spiritual benefits that call for grateful testimony on my part. In the recognition of my partnership with God and of my dependence upon him for temporal things, resulting from the recognition of the tithing idea, I have come to a sense of confidence in God that is a valuable fruit of my faith in God. I have had some of the joy that comes from helping others, a joy that I could not have had without the recognition of this principle of stewardship. I have never felt that I had a right to claim the promise of God for great temporal prosperity, due to those who enter into partnership with him, as I have never considered myself a capable administrator. All I expected has been to be kept and to be enabled to do a fair share of good in the world. I believe some men have a right to expect large incomes, to be administered for the Lord, because he has given them the ability to make money. Such ability, coupled with a proper recognition of the divine human partnership, ought to yield large sums for doing good in the world.

\* \*

I regard tithing as a great principle rather than a mechanical process in fractions. By seeking conscientiously to lay aside for kingdom work a tenth of the money I receive, I constantly acknowledge my dependence upon God and my obligation to him. When I borrow money I do not regard it unreasonable that I should pay interest, and the payment of the interest is a constant acknowledgement that my trusting friend owns the principle. Perhaps the average man needs that reminder, least he come to think of the borrowed money as belonging to himself.

\* \*

I once heard a speaker ridiculing tithing by the drawing of a picture of a man coming home with his wages and taking out a tenth of it, saying to his wife, "My dear, here are two dollars, which is your share of my week's earnings." "Would that wife be impressed with the love of her husband if treated in that way," exclaimed the speaker. But he had the wrong figure. God is the senior partner in the big business of life and he has furnished the capital—the power to get wealth, to

earn money, and he has entrusted that power to his partners in the world, asking in recognition of his part the return of a tithe, as sacred and separated, a constant acknowledgment of the relationship in the firm.

\* \*

There is a *love principle in giving*. The love principle is higher than the law principle, but Jesus so well knew human nature that he laid down the general principle that the best evidence of love was to keep the commandments—obedience. Obedience is the first evidence of friendship and love. It is hard to conceive that giving that does not come up to the commandment, or law principle, can be filled with the love principle.

Jesus introduced into his kingdom in the world, principles that are higher and more beautiful than the old law method. I know, too, that he did not set aside the law; he filled the law full and enlarged it and beautified it.

\* \*

The New Testament furnishes examples of givers according to the love principle. There was a poor widow who gave her mite, which was her living for that day. Jesus who was watching the acid test of the religion of those who passed by in the temple that day, commended this woman above those who dropped in the offering box of their abundance. There can be no quarrel with those who want to give on the New Testament principle, when they give like the poor woman, but I remember that the generous poor woman was a tither before she was a generous giver.

\* \*

Zacchaeus is another New Testament giver who disregarded the rule of the tithe. "Half of my goods I give to the poor," he declared, and agreed to restore four-fold for every dollar he might have taken wrongfully. That man had just gotten a touch of the spirit of Christ, and the love principle dominated him. That is what love ought to do to a man, but we should remember that Zacchaeus was a tither long before he got the love impulse, and while the legalistic tithing did not make a good man or a generous man of him, his previous training should not be ignored.

People who prefer the New Testament giving to the old have a right to insist that, it is better, with such examples as this.

\* \*

The New Testament examples unfortunately furnish us with a case of hypocrisy. Ananias and Sapphira pretended to be giving according to the New Testament love standard. They sold a possession outright in order to give. You know the story. They lied to God. They earned a place besides the hypocritical Pharisees who tithed to the extreme. It is sad that hypocrisy may exist with the tithers as well as with the men who pretend to give far beyond the tithe.

\* \*

When I came to search God's word for guidance in giving I found the wise rule of the New Testament church—"Upon the first day of the week let each one of you lay by him in store, as he may prosper." (I Cor. 16:2).



The only thing in that rule that was puzzling was to determine my prosperity. At the time I was making this study for myself, I was receiving eight dollars a week, and was establishing a home—had a wife to keep, rent to pay, and furniture to buy. I must confess that I began by laying aside ten cents a week. Soon I discovered that Mary G., much poorer and less capable than I, was giving more than I was. That led to a further study of the Bible on giving, and I discovered that from the earliest ages of man's recognition of God a tenth was regarded as a sacred portion; also that in the Old Testament training of the people of God the tithe principle was incorporated into their religious and perpetual life. I found further that Jesus and the New Testament acknowledged the tithe and glorified it by adding the love principle.

Then I began to lay aside a tenth of every dollar, and from the first had tokens that led me to believe that God was helping me in material things. The practice of tithing for over thirty years has never discovered an instance where it has caused me to be unfaithful to other creditors. I have regarded the tithe training as preparation for the practice of whatever giving I have in the love or generosity basis.

\* \*

In short, I am a tither because:

1. I believe the word of God teaches it.
2. It is the expression of a great principle—my partnership with God.
3. It is a constant acknowledgment of my dependence upon God.

4. It is in entire accord with giving on the love basis.

If I had been taught God's plan of giving, I might have been a tither before I was. Early in my religious life I was taught the duty of prayer. The church neglected to teach me the duty of giving.

I am glad that a sincere effort is being made to carry the teachings of the Bible on this subject to the whole Church.

Dayton, Ohio.

#### 16 SOME CHRISTMAS SUGGESTIONS CHRISTMAS BOOKS FOR CHILDREN

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Torrey's Gist of the Lesson .....	.30

(These prices include postage)

#### A FEW MORE CHRISTMAS SUGGESTIONS

##### Bibles

No. 71. Scofield Reference Bible. Handsome binding, French Morocco limp, new and improved edition. "The neatest Scofield Bible made." It will please you. Regular selling price ..... \$4.50

No. 215. Child's Self-Pronouncing Pictorial Bible with



**Helps.** Bound in French seal leather, round corners, silk bands, gold titles,—handsomely made. Regular selling price.....\$2.50

No. 1113. **Ideal Bible for Children.** Printed on fine white paper from the newest and clearest type of the size made. Size 3 1-2X5 3-8 inches. This Bible will please you. Regular price.....\$1.75

#### Testaments

No. 3913 R. L. (Red Letter). Large print Morocco binding. Regular price.....\$2.00

No. 2902 Cloth binding, large print. Regular price.... .90

No. 2502 P. Cloth binding, black faced type. Regular price......75

No. 2113. Pocket size, Morocco binding. Regular price .60

No. 0133. Pocket size, Morocco binding, overlapping edges. Regular Price..... 75

#### (A Testament in Modern Speech)

Cloth, \$1.25; cloth, indexed, \$1.75; cloth, India paper, \$1.75; leather, \$2.35; leather, indexed, \$2.75; leather, India paper, \$2.75; Persian Morocco, Divinity Circuit, \$3.75; Turkey Morocco, \$1.25. Pocket Edition (without notes): Cloth, \$1.00; cloth, India paper, \$1.25; leather, India paper, \$1.85. State definitely style wanted.

#### Address

C. B. RIDDLE, Publishing Agent  
Burlington - - - North Carolina

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#### CHRISTMAS QUESTIONS

E. E. Longnecker

Would you like to think, as you hurried by,  
Planning for those of your own,  
That the echo of your Christmas bells  
May be a childish moan  
Wrung from the heart of some little one  
Who has had no Christmas day,  
Who must look on the joys of the other kids  
With a heart too sad for play?

Would you care to witness the childish grief  
And the struggle not to cry—  
Then the bitter tears of some little tot  
Whom Santa Claus passed by,  
Who can't understand why he was missed  
When all of his friends fared well,

Who manfully struggles to hide all trace  
Of the tell-tale tears that fell?

Have you heard the shouts of boundless joy  
Of the kids on Christmas day?  
Have you ever seen the eagerness  
With which they start to play?  
Have you seen their faith in Santa Claus,  
His reindeer and his sleigh?  
It's seeing things with the eyes of a child  
That brightens your Christmas day.

Have you seen the light in a youngster's eyes  
When he first beholds his toys  
In the early dawn of a Christmas morn?  
Then you've seen the joy of joys.  
Is it worth your while to know that you,  
On whom good fortune smiled,  
Have done your part to gladden the heart  
Of some unfortunate child?

—Toledo "Blade."

10

## Adventures in Stewardship

### Running Against Objections and Objectors

#### OBJECTIONS AND OBJECTORS COME TO LIGHT

(A great stewardship campaign was conducted by the Methodists; it was a success. Many Methodists did not believe in tithing, and to tithe was an "adventure" to "prove" God. "Adventures in Stewardship" is an interesting book, from which we quote a few paragraphs.)

**B**RINGING objections and objectors to light has been one of the interesting features of the stewardship campaign. Of course, whenever stewardship is mentioned in an assembly, there is always some one to cry, "Oh, yes, I know what you mean! Stewardship is giving a tenth, and all that!" The chances are slim that the stewardship teacher will recognize his own doctrine expressed in that manner; and if he does, he will perhaps say wearily, "Well, giving a tenth is at least a beginning."

It is usually the tithe which acts as a lightning rod for drawing criticism. Here are some of the historic objections:

1. "The tithe belongs to the old legal order which is now abolished."
2. "I always give more than a tenth, anyway."
3. "When a man's *all* is on the altar, why should he bother about the tenth?"
4. "Too much trouble to keep books."
5. "It is all right for me, of course; I could afford it. But it's not a doctrine for the poor."
6. "It's all right for you, of course; you have only eight hundred dollars a year, and a tenth doesn't amount to much. But my tenth would be too big."
7. "Free-will offerings are the only acceptable ones."

The honest student of stewardship can and does answer these questions satisfactorily to himself at least. For example, if a man habitually gives as much or more than a tenth, there is no earthly reason why he should

not sign up as a tithing steward. Or, in another case, if tithing does nothing more for a man than to make him keep books in his business, it would be a great benefit; and so on.

It is noticeable that the objection, "Some people are too poor to tithe," is seldom made by the poor themselves. After all, what man is "poorer" than he who has never a dollar to give to any good cause?

Then, again, some people skeptically inquire, How can women, children, and others who have no fixed income, practice tithing? Obviously, part of the answer is that every woman ought to have some personal money, no matter how little; and the children should learn the use of money by handling their little allowances for themselves.

The tithe is, indeed, a narrow door at the very entrance to stewardship, but the way to the castle is through the door, not around it; and the way to larger and better Christian achievements is through the tithe.

It will be noticed that many of the stories of stewardship related are about people who have been true to their principles when they were poor. In fact, it might be said, in answer to the fifth objection, that only the poor should tithe. Tithing is especially for the poor. Everybody else ought to do more, according as they prosper; if stewardship means anything, it means just that. At bottom, tithing has nothing to do with poverty or riches, but with the relation of man—every man—to God. In that respect poor Bill Jones is in exactly the same state as rich Bill Jones, and the tenth of the increase belongs to neither. How can poor Bill, any more than rich Bill, take what doesn't belong to him?

#### Who Complains?

A minister, who has proved his stewardship teaching many times, says:

"But you need not be uneasy about the poor nor so solicitous to protect them. They are not complaining of the tithe. I have known many a poor person to pay tithes, and I have never known one of them to complain of hardness or injustice in it.

"For a number of years after I began preaching on the tithe, I received hardly any response except from the poor. Later on in my ministry, wealthy people began the practice, but even then probably the majority of the tithers were among poor people or people of moderate means.

"There was a venerable woman in my church about eighty years of age, quite deaf, almost blind, and confined to a rolling chair on account of a broken limb. She was a Christian, but very reserved. On one occasion, when I was sitting by the side of her chair, talking to her, she asked me with a smile if I would excuse her for a moment. She wheeled herself to a corner of the room, where she fumbled among books and papers, and came back presently with a beaming face and held out some money in her hand toward me, saying: 'I do not have much money, but I want to give the tenth to the Lord. Will you please take this and use it for the Lord's work in the way you think best?' It was a dollar bill she handed me.

"Some months afterwards I learned that she had no

income whatever; that a friend had been giving her ten dollars every year for a number of years. This, she imagined, came from property which she had once owned. If I had known the circumstances, possibly I might have been tempted to decline to take the dollar from her, and yet I know it would almost have broken her heart if I had done so. No, it is not the poor who complain of tithing.'"

One minister says that he knew of but one instance where any one was poorer, even from a temporal standpoint, by paying the tithe into the Lord's treasury. He gave the name of this man, who was a doctor, and he said that he was poorer when he died, as he gave all that he received except barely enough to live on and to educate the children.

Rather, the difficulty now is exactly what it was when Jesus commented upon the camel and the needle's eye. It is the rich man who drags on the halter, though it is perhaps not quite so hard to get the very rich man to tithe as the moderately rich.

This near-rich man has already "scraped together" (as he would say) a fair amount of money, and he yearns for more. He knows no other method but "seraping," and it is no wonder that he has failed to connect that performance with the Lord's business.

It is the mildly prosperous or near-rich man who is quick to say he cannot afford to tithe. He will say that first he must pay off the mortgage, or he must finish paying for those bonds, or he must wait until his children are through school—and so on.

Another kind of man will say that his tithe would amount to a good deal—a "leetle too much" to set aside for the mere purpose of advancing the kingdom of heaven upon earth.

Still another man will say that there is danger of a man's becoming small and close in settling accounts with the Lord if he adopts the tithe. And so there is. If a man is bound to be mean, he will be mean until the grace of God gets into his heart; but if he tithes, he isn't quite so mean as he would be if he salted down ten-tenths of all his blessings for half a century.

No excuse is too thin to be of use to the "conscientious objector." Moreover, all these objections come from more or less honest Christians. Unbelievers or indifferent people naturally do not discuss the tithe at all.

#### The Narrow Door

Many people, not avowed Christians, have frequently been led into the church through the stewardship door.

After the tithing plan was outlined in a sermon in one of the central New York churches, the call was given for those who wished to enroll as tithing stewards. Immediately a man who was obviously far past the middle years arose and asked, "Can't one who isn't a member of the church be a tither?" And he was followed by a young man of about twenty, who asked, "Can one who isn't a Christian become a tither?"

Both of these men signed the tithing steward's card, and since that time both have been taken into the church. In this case, as in many others, the tithe was



but the narrow door through which ran the path to the immeasurably larger fields of stewardship and the Christian life.

#### How About the Farmer?

Probably there is no class of big producers for the market who have greater difficulties in keeping accounts and in estimating their exact income, which is the "increase" of Bible language, than farmers. But it can be done.

The Hebrews, among whom the tithe was held legally binding, and from whom we have learned nearly all we know about it, were almost wholly an agricultural folk, and it was a part of every man's business to learn how to fix the amount of the increase and so set aside the tenth. An obvious and simple way is to use the basket method, for example, placing every tenth basket among the separated portion. Farmers are not an obtuse or dull people, and it would be a very stupid person who, if he be honestly minded to do so, cannot find a way to place a tenth of the increase to the service of the Lord.

One of the most interesting contributions to the discussion of tithing in its relation to the farmer and the "natural" products of the soil comes from a stewardship secretary in the Middle West, who has personified the ear of corn and given it a voice.

#### The Ear of Corn

"I am an ear of corn of the harvest of 1918. There are twelve rows of kernels on my cob, and sixty kernels to a row. Twelve times sixty is my sermon. Will you hear it?"

"On May 1, 1918, a farmer planted me, with four other kernels, in the warm earth he had prepared for me, and there, after many hours, I burst the yellow prison and my soul began to mount toward the sun and the air. The very first day I appeared, the farmer saw me and said, 'Thank God, the corn is up.'

"I thought, 'You may well thank God, for he has done most of the work.'

"It is true the farmer toiled for days to prepare the soil, fertilizing, plowing, dragging, rolling, drilling, and he spent hours more in cultivating and harvesting his crop.

"Nevertheless, that is but a small percentage of the forces that make me grow. God gave him the soil to start with, and gave health to him and life to the seed, and while the farmer tended us intermittently, God never ceased his care.

"He helped me push my rootlets down and taught them how to get life out of the soil. He guided my sprouts carefully upward and showed them how to breathe in the air, and how to woo the life upward from the tiny rootlets. He gave the sunshine and the cool of the night, with its welcome dew. He sent the rain, and in time the wind to blow the pollen from the tassel to the silking ear, and taught me how to distribute the pollen to every growing kernel.

"In due time every kernel filled with milk, and then, just as he was beginning to turn the maple leaves from green to red, he changed my color to gold, to show how he loved and cared for me.

"Then the farmer took me home and laid me on the table, and said to his wife: 'How is that for seed corn? A man deserves some credit for raising corn like that.'

"I kept quiet, but I knew in my heart that God had done most of the work on me himself.

"That night the minister was there for tea, and I was pretty much the subject of conversation. Finally the elder said: 'Do you know, brother, that a famous teacher of agriculture has figured out that man does only about five per cent. of the work on a cob of corn like that, and that God does ninety-five per cent? Anyhow, it looks to me as if God and you had done a pretty good job on that ear of corn. It looks as if he and you were partners; but say, how are you going to divide up with God?'

"Here the story ends. How should that farmer divide up with God? The answers are in the Book.' "

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(Told in the Language of a Child)

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- 11-1-9 means that your subscription expires November 1, 1919.
- 12-1-9 means that your subscription expires December 1, 1919.

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The Sixth Decennial Census, taken in 1840, was the first one to cover agriculture statistics, now one of the most important parts of the entire census.

The first census of the United States was taken in 1790, during the administration of George Washington. It related solely to population.

## The Tither

An Inter-Denominational Publication Devoted to Tithing and Christian Stewardship

PUBLISHED ON THE FIFTEENTH OF EACH MONTH

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C. B. RIDDLE, Editor

# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. II

BURLINGTON, N. C., JANUARY, 1920

No. 8

## FEW MINISTERS PAY INCOME TAX Only 1,671 Out of 170,000 Earn Enough to Come Within Law's Minimum Requirement

That the average salary of the college trained minister, \$937, is several hundred dollars less than the average annual earnings of the uneducated worker in some of the leading industries of the country is forcefully brought out in a recent article prepared by Dr. Ralph S. Cushman of the Stewardship Department for a Boston Newspaper.

The article presents statistics showing that cities of 300,000 pay their ministers an average salary of \$1,223 a year. From that size down to cities of 100,000 the average falls to \$1,110. From 100,000 to 50,000 the average is \$1,063, and from those cities to places of 10,000 people ministers receive an average of \$972. In towns of less than 25,000 a preacher gets a yearly allowance of \$573. Smaller towns pay even less.

The wage scale for the industrial worker runs considerably higher. A worker in a rubber industry will average \$1,526.20. The average for the boot and shoe worker is \$1,346. For the chemical worker the annual wage earnings reach \$1,326.40, the silk worker \$1,179.88, paper \$1,164, while a worker in wool averages \$962.72.

"There has been a slight increase in the minister's salary," says Dr. Cushman, "since 1914, but it is very small compared to the average wage scale of the industrial workers."

The wage earnings of the chemical workers have been increased 104 per cent, cotton 71 per cent, metal 88, wool 62, silk 93 per cent, boot and shoes and paper each 76 per cent, while the wage of the rubber workers increased 110 per cent.

Increase tax records show that only 1,671 of the 170,000 ministers had to consult the income tax sheet, less

than 1 per cent paying a tax on incomes over \$3,000 in 1918. Ministers getting over \$3,000 and less than \$4,000 numbered 438.

There are 404 who received between the latter amount and \$5,000. Less than 300 were taxed on incomes between \$5,000 and \$6,000 and 162 are blessed with an income averaging between \$6,000 and \$7,000. Those receiving more than \$7,000 number 392. These incomes were not only pay from churches, but include the private earnings as well.

Hundreds of ministers testify to the necessity of engaging in some occupation outside the ministry to earn enough to live upon. An interesting case cited in the article is quoted from Dr. Hingeley, head of the Division of Ministerial Support and Relief, in which he tells of a Nevada minister who went into the poultry business so that he could make enough money to lay aside a little for a rainy day as well as equip himself with an old-age occupation.

The article clearly shows that the ministers have been compelled to face a real problem as they have battled with the high cost of living. The Interchurch World survey of the minister's salary has revealed not only facts and figures somewhat startling, but also an indifference on the part of the Church concerning the matter of paying the preacher.

## INMAN SAYS U. S. MUST SAVE LATIN AMERICA

One of the signs of the great spiritual advance made by Latin America in the last few years is the new friendship shown toward the United States. S. Guy Inman, who made this statement at the World Survey Conference at Atlantic City, said that unless America saves Latin America it will not be saved.

Latin America, which has increased its population nearly 600 per cent in the last 100 years, is the land of the future, says Mr. Inman. In 1810 its population was 15,000,000. The countries which make up Latin America now have a total population of 85,000,000 and an area of 8,321,081 square miles.

The salaries of college professors in American colleges have increased only 31 per cent despite the fact that the increase in the cost of living has been 82 per cent and a 95 per cent increase has been brought about in the wages of eight of the greatest industries of the country. Dr. James E. Clark, superintendent of the American Education Division of the Interchurch World Movement, made this statement at the World Survey Conference at Atlantic City.

The National Child Labor Committee, 105 East Twenty-second Street, New York City, will be glad to send information on child labor and suggestions as to the possibilities of effective service in the campaign against this still persistent evil. January 25 is the day on which pastors are asked to give special emphasis to the Christian day of securing the health and education of children.

## AN EXPLANATION

So congested are the conditions in the plant in which we have THE TITHER printed that we were compelled to accept a three-column, four page paper this month. We are sure that our readers will sacrifice with us. Labor conditions in the printing industry are getting worse instead of better. Most all printing plants in the country are getting fifty per cent more work than they can do.



# THE TITHER

## THE TITHER

C. B. RIDDLE, : : : Editor

Entered as second-class matter June 18, 1918, at the postoffice at Burlington, North Carolina, under the Act of March 3, 1879.

FIFTY CENTS THE YEAR

### EDITORIAL

#### NONE BETTER

It is interesting, and sometimes amusing, to note the hundred and one—and more—methods used by the churches to raise money. The plan, and only plan, this year is discarded next year, and so on. Each year the church has to try a new fad to raise its finances.

New methods come and go, but there is one method that goes on forever, and there is none better than that method—the method of Tithing.

It is the way of the world to try to get away from God-given principles, but back to these principles the Church must go if she is to do her full share, whole duty, and heaven-given task.

The church that adopts the method of Tithing, and adapts what it adopts, will not have to change its plans every year in order to meet its obligation. Try it—there is no better method.

#### THE SOFT PEDAL

We met a young minister the other day who was changing the service of a church from the once the month-method to a twice a month system. Among his “problems” was that of asking for the offering twice a month instead of once. He was afraid to do so and feared a “strike.”

That is what we call putting on the soft pedal; and because so many have done so, they have fallen short in a great and trying hour. True it is that every man asked to increase his offerings will not approve of it, but the process is educational. One by one they will fall in line, and when they have done so, they will sing the praises of your name, dear pastor, for having lead them into the light.

Test the faith and strength and willingness of your people is our advice. Don't put on the soft pedal. Real men want real tasks and wide-open opportunities. Try it.

#### BIG THINGS AND LITTLE THINGS

There must be a reason why the Church is so inactive in places. Here is, it seems to us, the reason: *Baby play is given men to do* instead of real jobs. If you want a thing done, make it big enough to challenge *big hearts of big men*. A church that is asked to raise the pittance of \$50.00 a year for a certain cause, has not been challenged, let the membership be ever so small. No one is vitally interested in such a small task, and the thing lags.

When the Baptist Church in North Carolina started out in 1918 to raise a million dollars, some felt that it was a big job. The fund was *not* completed, if we have been reliably informed. *Why?* Was the task too big or too little? Let us see.

When the Seventy-Five Million Dollar Campaign was launched by the Baptist denomination, North Carolina Baptists had a little over *six million* dollars as their quota. They had failed to raise one million. What were they to do with *six millions?* *They raised it and more.*

The first task was not big enough to challenge the Church; the second was. Do you see?

#### “MEN AND MILLIONS FORWARD MOVEMENT”

The Men and Millions Forward Movement of the Christian Church is the latest announced big financial undertaking by a denomination. The Christians have put on a program to raise eighty dollars per member on a five-year basis. Twenty-five dollars per member is the largest goal yet set by any denomination. The Christians are to be congratulated. Success to their efforts. May they get both men and millions.

If there is any pastor who would like to consider a proposition to get THE TITHER into the membership of all his churches, we will be glad to write him concerning a co-operative plan which we have. Write us.

#### A STEWARDSHIP CREED

By Harris Franklin Rall, D. D.

1. I believe in the kingdom of God, the world of righteousness and brotherhood and peace that is to be.

2. I believe in the God of love and toil, who dwells with men and works with men and through men.

3. I believe in man as fellow worker with God, called not only to receive God's gifts, but to know His purpose and to share His labor in making a new world.

4. I believe that man has no absolute title to any property, but that all human possession is a trust from God for the good of men.

5. I believe in the stewardship of business; that God is to be man's partner in his daily work; that the title to possession must rest upon the fact of service, and that the motive of service must take the place of the motive of gain.

6. I believe that the spending of money, like the making of it, must be a part of God's service, and that this applies equally to what I spend on myself and to what I give for others.

7. I believe in proportionate giving, in setting aside a definite part of my income for the service of God and men, and since devout men of every age and of every faith could give one-tenth, I may well make that the minimum.

8. I believe I should give according to ability, and that increased wealth may mean giving a fourth or a half or nine-tenths instead of one-tenth.

9. I believe that I should invest this money for God as carefully as I invest in business; that study and prayer should go with all my giving.

10. I believe in the stewardship of life; that back of all other gifts must be the gift of my will to God and of my life in service to men.

11. I believe in the stewardship of the Church, that, like her Lord, she is here not to be ministered unto, but to minister.

12. I believe in the stewardship of the nation; that as truly as Jehovah once called Israel of old, so the God of all peoples has summoned my country to serve in the family of nations.

# THE TITHER

## MORE TENTH LEGIONERS

Christian Endeavor World

In November we had a Tenth Legion Drive; we shall have another, of course, in the home-mission month.

Liberal giving is the key to success in home missions as well as foreign missions; indeed, in all Christian work.

Appoint some night of the month as special Tenth Legion Night, and devote some part of the regular meeting to that important subject.

Get all the Tenth Legioners in the society to speak briefly, telling what advantages they have found in the practice of setting apart one-tenth of their incomes for the Lord's work.

Have a question-box and invite questions from all the members. Provide it yourself with questions on the most important phases of the subject, such as "What is meant by our income?" "Why one-tenth, and not one-twentieth or two-tenths?" Can one leave the Tenth Legion if one desires?" "What is the tenth to be used for?"

Keep before the Endeavorers the great reasons for the tithe—that it provides a sufficient fund for our gifts, that it makes giving a habit and not a mere impulse, that Christians should do at least as well as Jews, and that as it is helpful to keep one-seventh of our time especially devoted to God, so it is helpful to set apart one-tenth of our money, in order that *all* our time and money shall be used as God wishes.

You will want to use the United Society's Tenth Legion enrollment-cards (60 cents a hundred); also the Tenth Legion illustrated address (10 cents), the Tenth Legion ballots (30 cents a hundred), and "Facts about the Tenth Legion" (50 cents a hundred). All from the United Society.

## FINANCIAL TROUBLE SOLVED BY TITHING

The Expositor

I noticed with pleasure your article on "Storehouse Tithing," from Athens, Pa. And I wonder if you would not like to know, and to let your people know, that the plan is working as well with the Baptist (the few who have tried it) as it does with the M. E. people. I will enclose the

report of our Tithers Association for the first six months; we have the same covenant as the Athens Church (which I think is in general use in the association). In my mind this is the solution of all the financial difficulties, and many of the spiritual ones as well. For a spiritual revival always comes when God's people bring in "the tithes and offerings" as per Malachi 3:10.

I don't know what you could do to help the "kingdom come" more than to give us these examples on the "Storehouse Plan."

On the back of the folder you will see our plan of division, and the other sheet will give you the comparison of the 100 tithers and the 530 who give on the duplex plan. It shows a chance to increase efficiency 600 per cent, as you will see, and what better could we do for any church than to tell of such a plan.—L. E. Ford, First Baptist Church, Johnson City, N. Y.

Report of Tither's Association of the Johnson City Baptist Church for the past six months—"Storehouse Plan":

120 Tithers gave for period.....	\$2,748.66
530 Members gave through	
Duplex System and loose..	1,882.02
120 Tithers gave per mem-	
ber, in this period.....	22.90
530 Members (not all givers	
of course).....	3.55
The proportion of the 830 was	13½%.
The proportion of the 120 was	36½%.

This shows that a "Storehouse Tither" is worth financially to the church and Kingdom 6.4 as much as the average member (not givers). In other words, the way to increase Kingdom efficiency 600 per cent is get all members tithing. The greatest blessing from this giving, of course, is not financial, but spiritual, for, as we all know, there is nothing that will deepen and broaden Christian experience like coming into the stewardship relation to God in this regular and systematic way.

For the five Sundays ending December 1, the 120 tithers averaged \$120.00 per week, which is much more than the whole church ever gave before.

Many of our tithers are children, and many families (where husband,

wife and children are counted in with tithers have but one income).

Does this not prove Bushnell's words, "Only one more revival needed, the revival of Christian Stewardship, the consecration of money power, and the Kingdom of God will come in a day."

Gladstone said, "I believe the diffusion of the principle of systematic beneficence will prove the moral specific of our age."

## THE TITHERS' CORNER

By Layman

Among the most effective workers in behalf of tithing in this country are Dr. and Mrs. A. T. Robinson of Lansing, Mich. Mrs. Robinson is a noted lecturer on more than one subject, and together they spend about a week in every town and city they visit, the doctor giving special attention to tithing. In a letter from Dr. Robinson, dated December 13, from Bad Axe, Mich., enclosing the names of seventy-five tithers representing seven different denominations, he writes: "There was a good spirit of co-operation, and they were not all able to get into the building last night. It was packed to the point of discomfort with small boys roosting on the platform and elsewhere."

J. W. Fiess of Redkey, Ind., writes: "I have been a tither for forty years. I am not rich, but God has abundantly supplied all my needs. I could not be induced to discontinue the practice, which has become a fixed habit."

W. C. McAbee, a lay member of the Missionary Baptist Church, Greenville, S. C., writes: "It may be of interest to give the experience of our little Church in Greenville. Just a few years ago our collections did not amount to enough to pay the light bill, saying nothing about anything else. So two ministers and Miss Annie Lamar of Birmingham, Ala., came to us and preached on tithing. Some of us began to tithe, and today our money paid into the Church amounts to from \$100.00 a month to sometimes over \$300.00, and not near all are tithing."

A lady from Columbus, Ohio, writes as follows: "I heard a tith-



# THE TITHER

ing sermon yesterday and enjoyed it, though I do not agree with all the preacher said. He insisted that the whole tithe be paid into the Church. I don't agree with him. I do not have a priest to pay for me, and I don't feel I need to have an official board to pay for me, but it does not trouble me because all people do not think alike. I know God owns tenths but wants me to set aside one-tenth to be used with special care for Him. I try to do that and have great joy and peace in doing it, so other views do not trouble me."

Evangelist Charles R. Scoville recently closed a six weeks' union evangelistic campaign at Bartlesville, Okla., at which 2,305 persons publicly accepted the gospel invitation, 429 signed tithers' covenants, and thirty volunteered for life religious work. The Sunday schools more than doubled their attendance. The converts include the chief of police, the under-sheriff, the postmaster, an oil capitalist, and several high school football players. Six churches co-operated. The pastors are all young men who worked together like bosom friends and are doing great work.

Lee B. Spencer, pastor of the First Baptist church, Yazoo City, Miss., writes: "I have a question for you. Permit me to state the case and then ask the question. A physician in this city is willing to tithe. He does more gratis work than any doctor I have ever known. He has a profit and loss account to which he charges all bills which he tried but failed to collect, but in addition to these he keeps a list of charity work for which no bill is presented. He asks me if the latter should be counted as part of his tithe. I shall not mention my theory until I have heard from you."

My reply was substantially as follows: I have known many physicians who were tithers and all of them did more or less charity work, and, I might add, they were prosperous financially about in proportion to the amount of charity work they did. In my opinion there is no method of advertising known to business men that is so profitable as charity work by physicians. Hence I do not think it should be charged to Tithing Account.

I have read the Layman leaflets, "Talks with Money" and "Is the Tithe a Debt?" with much interest and have decided to use them in our campaign. I am putting them on our list of literature which we send out to all our pastors.

You need not worry about our stewardship department putting the soft pedal on the tithe. We stand for the tithe straight through, first, last and always. For this reason we are not putting—\* on our list of literature. I do not like the way they handle the tithe question. We want to put out nothing but what stands for the true teaching of tithing and hristian stewardship.—J. H. White, Stewardship Secretary of the United Presbyterian Church.

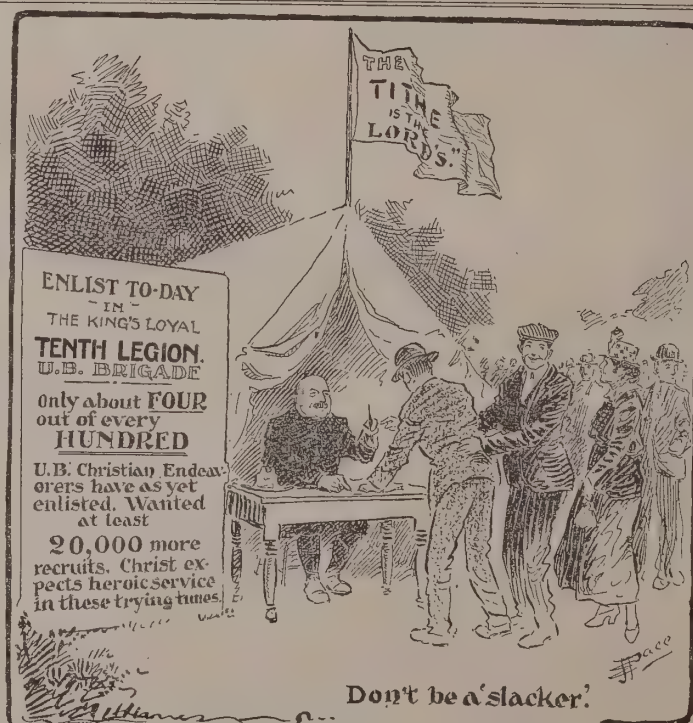
The total combined membership of the Methodist and Presbyterian denominations, as given in their official year books of the year 1913, was 5,215,593. Their combined offerings for foreign missions for the same year was \$3,045,328.15, an average of fifty-six cents per annum for each member, a little more than one cent a week.

According to the official minutes of the Methodist Church issued in 1919, the contributions during the preceding year to foreign missions of

While the interest in tithing has been rapidly increasing in the Methodist Church during the last five years, there can be no question that the more than 300,000 Methodists who, during the year 1919, adopted tithing as a rule of their lives, had a large share in producing this remarkable increase.

The Rev. W. S. McNees, pastor of the Southern Presbyterian Church, North Washington, Pa., writes: "I will need about fifteen more copies of the account book and about forty-five certificates of membership in the America Tithers' Union. My people have done splendidly in enrolling as tithers. I had been quietly presenting phases of tithing for some months. When I set the subject before them I realized clearly that people are ready and willing to support and advance the Lord's kingdom by the best and most authoritative method. This statement will be another confirmation of what you learned long ago."

\*A text-book on stewardship.



What the United Brethren Church said in Picture to its Membership.

# THE TITHER

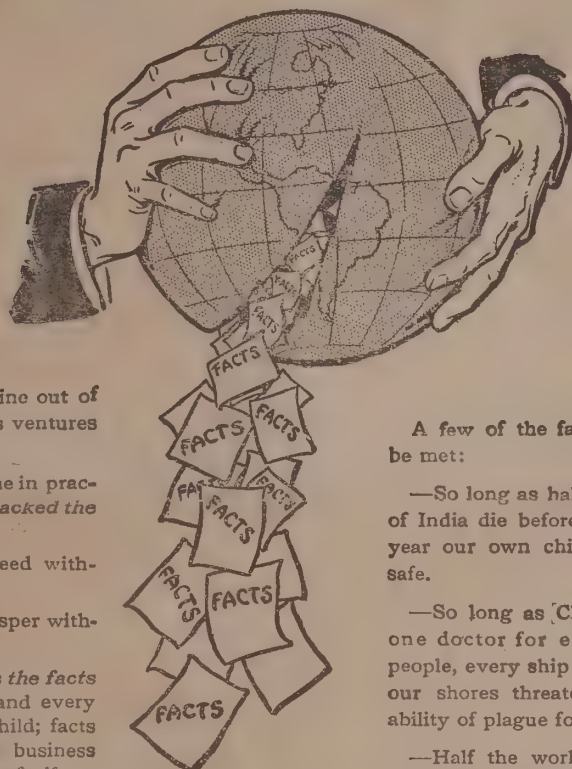
AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. II

BURLINGTON, N. C., FEBRUARY, 1920

No. 9

## *Now the Church Has Taken A Leaf from Successful Business*



**D**O you know why nine out of every ten business ventures fail?

The answer is the same in practically all cases: *They lacked the facts!*

Business cannot succeed without facts.

The Church cannot prosper without facts.

*The Church today has the facts*—facts that affect you and every other man, woman or child; facts that show that neither business nor the nation itself is safe if we continue to shut our eyes to conditions once considered remote but now squatting at our very doors.

### *How the Facts Were Obtained*

The leading Evangelical Churches of North America have formed a league in a great co-operative movement in order to gain greater efficiency by eliminating waste and duplication of effort. This co-operative movement is known as the Interchurch World Movement.

The Movement set out to find the facts. No superficial survey was this. It searched the most remote corners of the world to discover things as they were—not as they might be. The results of this scientific survey reveal for the first time *the whole task of the whole Church.*

A few of the facts that must be met:

—So long as half the children of India die before their second year our own children are not safe.

—So long as China has only one doctor for every 400,000 people, every ship from China to our shores threatens the probability of plague for us.

—Half the world is illiterate and a menace to Democracy.

—Over one million people have to be turned away from church hospitals each year for lack of room.

—100,000 destitute children must now be turned away from homes and institutions.

### *How You Can Help Your Church and Your Nation*

Men and money are needed to carry out this world program. Not merely for church maintenance but for hospitals, colleges, schools, children's homes and social welfare around the world.

When your church calls upon you *give*—and give from your heart as well as your pocketbook.

## *The* **INTERCHURCH World Movement** *of North America*



*The Evangelical Churches Co-operating in the Service of Jesus Christ*  
45 WEST 18th STREET, NEW YORK CITY



# THE TITHER

## THE TITHER

C. B. RIDDLE, : : : Editor

Entered as second-class matter June 18, 1918, at the postoffice at Burlington, North Carolina, under the Act of March 3, 1879.

FIFTY CENTS THE YEAR

### EDITORIAL

#### STEWARDSHIP PLAN PROVES GREAT BOON TO ALL PASTORATES

Examples of how churches attain financial strength by the adoption of the Stewardship Plan of financing and thus are enabled to assume larger responsibilities for the forwarding of the Gospel of Christ in all the world, while at the same time increasing their own pastors' salaries, are shown on slides and other material to be used in lectures prepared by the Stewardship Department of the Interchurch World Movement. Different types of churches are used as examples.

One country church with an annual budget of \$300 increased its budget to \$1,120. A city church with 200 members gave \$18.60 per member to the work of promoting Christianity. There were twenty-four life work decisions in that field, and five of the workers are now in the field. The church has 118 tithers.

Before one church of 260 members put on its stewardship educational campaign it was giving \$100 annually for missions and \$1,800 for current expenses. After the members "acknowledged that God was the owner of all things and man was the steward" and set aside a proportion of their income, their budget called for \$3,000 for missions and \$3,400 for current expenses. The pastor's salary was increased \$300.

In one church of 400 members, sixty tithing families in the church are paying 83 per cent of the budget of the church, which, with the building fund of their own church calls for the expenditure of \$157,000 in five years.

In another church, with a recorded membership of 404 persons, the pastor was being paid a salary of \$900 in 1917 which in 1920 will be \$2,000.

The increased sense of the obligations resting upon the members brought about by the Stewardship educational campaign in that denomination quickened the zeal of the church along evangelistic lines, according to the report.

"The first requisite for a successful stewardship beginning is a right motive," said Dr. Ralph S. Cushman, director of the Stewardship Department. "The acknowledgement of the ownership of all things by God by the setting aside of a definite proportion of the income is not, first of all, a matter of raising money to pay the church's debts or to solve its financial troubles. The acknowledgment is spiritual and is the test of consecration. The fundamental need is not money but the consecration which systematically and proportionately places money upon the altar."

Most of the energies of the Stewardship Department are being concentrated upon the campaign to have Washington's Birthday, Sunday, February 22, observed as Stewardship Acknowledgement Day throughout the nation. On that day it is hoped that 10,000,000 Christian Stewards will be enrolled.

#### CHURCHES UNITE IN STEWARDSHIP PLEA

Practical campaign methods for the promotion of the February Stewardship Educational period and the enlistment of Ten Million Christian Stewards are being employed by the Stewardship Department in co-operation with the Field Department of the Interchurch World Movement.

The co-operation of all the denominational stewardship directors has been sought in sending literature to the pastors. Under the direction of the Rev. William G. Isett, a former missionary to China, now connected with the Stewardship Department, letters drafted and signed by denominational leaders are being sent to local church leaders in each group by the Interchurch World Movement. Already 49,821 letters have been mailed to the pastors and other leaders of eleven denominations.

Thirteen other denominations are drafting letters to be sent to their respective constituencies. This is said to be the first time that the various

denominations have co-ordinated their efforts to stress one line of teaching on a given subject for a particular period.

Women's mission boards are being approached along the same general lines to promote the reading contests on Stewardship in the local societies of women. Miss Laura J. Wright, who has charge of this branch of the promotional work, said that the response was such that thousands of contests would be held in February in churches throughout the country.

To supplement the work done through the denominational agencies and from the headquarters of the Interchurch World Movement, stewardship representatives have been appointed to conduct the campaign in their respective states in co-operation with the denominational state representatives.

Names of twenty-six state leaders have been received by the Rev. Geo. T. Farrar, of Pittsburgh, of the Field Department in charge of this phase of the stewardship campaign. It is through these representatives that the various state Interchurch secretaries will be enabled to reach all churches of the co-operating denominations, according to Mr. Farrar.

"We are well pleased with the response we are receiving from the co-operating denominations in connection with the promotion of the February Stewardship period and the 'Nationwide Stewardship Acknowledgement Day' which falls on Washington's birthday, February 22," said Dr. Ralph S. Cushman, director of the Stewardship Department. "It is very evident from present indications that the churches of this country as never before are going to stress the principle of stewardship of life and possessions. I believe that a real spiritual revival will follow the acknowledgement of this principle by the church members."

Nowadays, we have a lot of conditional giving. "I will be one of ten to give." Suppose the Lord had said, "I will save you if ten others are willing to be saved." Your duty to God is not conditioned on the doing of another. The man who is saved will naturally give, that others may hear of the great salvation.—*The Watchman-Examiner*.

# THE TITHER

## THE TITHERS' CORNER

By Layman

Last month we gave a portion of the methods of Dr. and Mrs. A. T. Robinson in securing tithers. Following is a continuation. I cannot too strongly endorse Dr. Robinson's method of treating the relations between tithing and stewardship.

"Our work has certain characteristics. (1) In the first place, we stick to tithing and let stewardship alone. In my judgment we should distinguish more sharply between these two than we usually do. Stewardship is a New Testament word, a divine word, a fine word, and we cannot get along without it. It presents a goal, an ideal. Hold it up and the life will certainly gravitate toward it, for the life swings to the look always.

"But stewardship in practice is the goal of our teaching, the last consummate flower of religious experience. Why expect the goal in one day by ordinary means? It is essentially a New Testament doctrine taught by men and to men filled with the Holy Ghost and to folks whose ancestors had tithed for over a thousand years.

"God is the God of things as they are. He never started in on a campaign of stewardship, asking that they hold all they had as in trust for him. God met them on the level on which they lived and asked for one-tenth as their recognition of His overlordship and sovereign rights in the case.

"Tithing is the first step toward the goal of stewardship. Better take the first step first and one step at a time. That is God's method. Tithing is the *alphabet of stewardship*. We do not start a child in on Kant's 'Critique' when learning to read, but at the alphabet. In music we start them in at the staff and scales, not at one of Beethoven's sonatas. Tithing is a short cut to stewardship, and if you want stewardship, get your people to tithe, for the peculiar thing about this divine method is that people no sooner begin to tithe than they want to do more, and are now ready for the second lesson in stewardship. For tithing is stewardship so far as it goes. It is the practical,

the very real acknowledgement that another owns the plantation. After that the way is easy. The undeveloped soul can understand the tithe for it is essentially a reasonable proposition. For this reason you can both teach it and expect people to come across with it."

### *Tithing Egg Money*

The following is a letter from Indiana: "Have you any publications explaining what to tithe and how? Example: I have a dozen hens; I raise and use my own feed and do my own work. The hens lay, say one dozen eggs, which I sell for sixty cents and put aside six cents for my tithe. The next week I have to buy my feed. It costs me \$1.00. They lay a dozen eggs and I sell them for sixty cents but have some feed left. What would be the solution for the tithe? This and similar questions come to me from those wanting to tithe. I have my solution, of course, but there are some examples that are not so simple. Can you help me out?"

I sent him copies of "How to Tithe and Why" and the tithing account book and wrote him in substance as follows: "In addition to keeping your tithe money separate, use the account book I send you and your problem will solve itself. Feed is business expense. Deduct the cost of feed from the total income and tithe the remainder."

H. E. Beckler, stewardship secretary of the Texas Christian Missionary Society, under date of February 3, writes: "I have just returned from a trip through Oklahoma into Kansas and at two places in Arkansas. Signed up 100 preachers and 300 laymen in seventeen days. Had calls for 45,000 pamphlets on the trip. Am getting some of them out here. Have secured 2,004 tithers in the past four and a half months."

The Rev. J. Alfred Doerr, pastor of Bell Valley Presbyterian Church, Erie, Pa., writes as follows: "One question confronts me time and again presented by those who have been reading your literature, and I am not able to give any explanation. I would

be glad if you would enlighten me. The question is this: Why deduct from the gross amount received such expenses as taxes, insurance, etc., as suggested in 'How to Tithe and Why' in the question, 'What constitutes my net income?' My practice has been in the several years that I have been tithing to tithe the whole of my salary and anything else that came to me in the way of gifts. I find that this method has been followed by several with whom I have talked. I should very much appreciate a statement of your reason for making such deductions."

The above criticism is well taken and the two words "taxes" and "insurance" will be omitted in future editions of "How to Tithe and Why." The reply is not definite enough. What I had in mind was that taxes on a farmers land and insurance on his farm buildings are business expenses just as taxes and insurance on stock of goods are business expenses to a merchant. Jobbers refuse to give credit to merchants who do not carry insurance. Personal taxes and insurance, either on life or property, are clearly personal expenses and should not be deducted before tithing.

## WILL YOU GO 10 PER CENT FOR THE LORD?

### *That's Little Enough*

By Otis Everton, Tenth Legion Superintendent Tennessee C. E. Union, in The Tennessee Endeavorer.

Well, it's Christmas Day and I find myself seated here to write a sketch for the *Dixie Endeavorer*.

Already I have had a nice breakfast and if nothing goes wrong guess I will have an enjoyable Christmas dinner, and some good friends to help eat it. That's worth being thankful for—and I am thankful.

Yes, and besides good food I have a comfortable home to live in, a fine brother and wonderful sisters and a good father and mother. There's something more to be thankful for.

We all enjoy the things mentioned above—we enjoy them so greatly we are willing to pay for them that we might continue in their joy. We all



# THE TITHER

pay our house rent regularly each month; we expect to pay our grocery bill regularly each week or month, or we expect to be made to move from our home or to quit eating the groceries. We pay them regularly and systematically.

The Lord of heaven and earth has **given you life, He has given you the appetite to enjoy food.** He has given you brothers and sisters, and mother and father, and the capacity for loving them and enjoying their love in return. He has made possible your comfortable home here in a free Christian land. He has placed you here and all the many things you enjoy. Therefore you owe everything you have and everything you are to God.

You pay regularly the bills you owe men. You pay them in full. You can never expect to pay God in full, however, unless you surrender your full life and your entire means financially to Him. That would not be too much. But we all cannot expect to pay God in full by a 100 per cent moral and financial surrender, yet we can go into an agreement with God saying we will set aside "one-tenth of our income" regularly for the purpose of advancing the cause of God. You owe it to yourself to go this far in paying the most just and biggest obligation of your life.

If every Endeavorer were a member of the Tenth Legion—a pledged giver of 10 per cent to God—just think how fast the reign of God would be advanced in the earth; just think how much easier the job of the church treasurer would become and how much lighter the work of Christian Endeavor treasurers would be. Our local society and our state financial problems would not be half so knotty. The church and Christian Endeavor Societies could easily keep paid up as they go.

To those who have not yet signed the Tenth Legion pledge, why not get right on this question now? Why not start 1920 right and keep right the rest of the way through? Get a Tenth Legion pledge card from your local society now, or write the Dixie Endeavorer for one and sign up right away with God to give Him your 10 per cent. "Come on! Let's go!"

## STEWARDSHIP BEATITUDES

Blessed is he that studieth the true nature of man; for thereby he shall find God.

Blessed are ye in that ye are God's children through creation; but twice blessed in that ye are His through redemption.

Blessed is the man who knows he is called to be a steward in God's kingdom.

Blessed are ye who are faithful in stewardship; for ye shall be called sons and partners.

Blessed are ye when men shall no longer say, "He believeth more in the dollar than in God's promises."

Blessed are ye if ye give occasionally to the poor; but more blessed if ye provide a portion punctually for the Kingdom.

Blessed are they whose hands are open unto the Church; for they shall be remembered with love.

Blessed is the man who keepeth his ledger with the Lord; he shall not be found insolvent on the Great Day.

Blessed is the man whose tithe is only the pledge of complete service in time, talents and money; he shall be loved of the Lord.

Blessed is the man who reckoneth not the dollars given to the poor; but his delight is in the good works God shall yet enable him to do.

## BETTER THAN BUSINESS

One-tenth of what one earns to the Lord. This admits the doctrine of Christian stewardship; that God owns all and puts His people in charge of His goods and demands return. If A lends B ten thousand dollars, A expects B to recognize his obligation to A for that sum and interest upon it for the time that it is in his hands. *Law* fixes the rate of interest, generally, six per cent. The tithe is fixed by the *law* of God; but that *law* does not require ten per cent of the *capital* but only ten per cent of the earnings of that *capital*. I would be very glad to borrow a hundred thousand dollars from a man upon the agreement that I would pay him ten per cent of the interest on the hundred thousand dollars; that is ten per cent on \$6,000.00 which would be \$600.00 per year. I would lend the money and get for

myself \$5,400.00 per year. God's law is reasonable, because He furnishes all the capital of the world, allows men to use His goods, and then requires only ten per cent of what they earn with His air, rain, soil, coal, rivers, gold, silver, iron, and strength. No wonder God loves a cheerful giver, because it expresses appreciation and an honest life.—*Rev. W. W. Staley, D. D., in The Christian Sun.*

## HOW PASTORS' PAY COMPARES WITH OTHERS'

According to figures collected by the Interchurch World Movement of North America the average annual salary of a minister in the United States is \$937. This is smaller than the average pay of men employed in eight important industries of the nation. Figures on these industries as of March 31, 1919, were:

Metal .....	\$1,287.00
Cotton .....	889.20
Wool .....	967.72
Silk .....	1,179.83
Boots and Shoes .....	1,346.80
Paper .....	1,164.80
Rubber .....	1,526.20
Chemical .....	1,326.40

The average national ministerial salary was derived from statistics showing that ministers in various sections of America receive the following averages of pay:

New England States .....	\$1,085
North Atlantic States ....	1,034
South Atlantic States.....	737
Central States .....	960
Rock Mt. & Pacific States.	926

Though ministers generally have received but small increases in pay, the latest available figures show that workers in industries obtained, from September, 1914, to March, 1919, the following increases:

	Per Cent
Metal Workers .....	88
Cotton .....	71
Wool .....	62
Silk .....	93
Boots and Shoes .....	76
Paper .....	76
Rubber .....	110
Chemical .....	104



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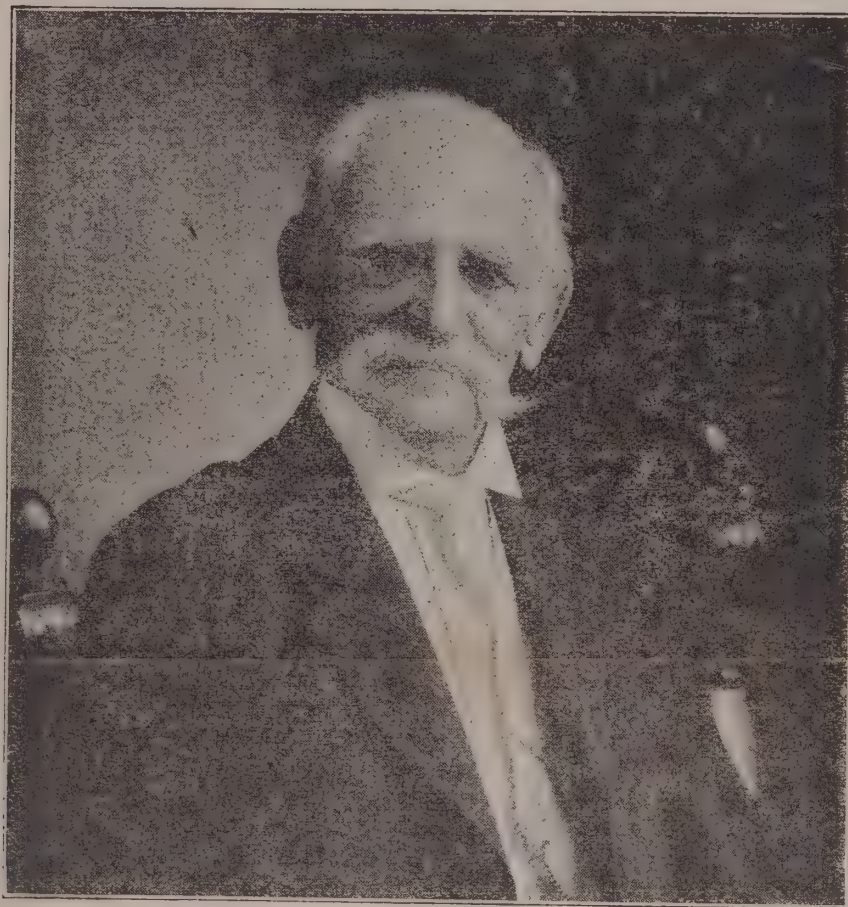
# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. II

BURLINGTON, N. C., MARCH, 1920

No. 10



"LAYMAN"---THOMAS KANE

## "LAYMAN," WHO BLAZED THE TITHING TRAIL

By Editor H. F. Sharpe of The Watchword

The personality back of the name "Layman" will interest thousands of persons who are grateful for what "Layman" has done for them.

When I was a young pastor, I came to know the name "Layman." I had been hunting around for some satisfactory system of giving. I came to accept the Bible plan of tithing. Some time later I came into possession of several tracts on tithing, including "What We Owe and How to Pay It," by "Layman." He was giving away these leaflets, and that is where he ran upon some difficulties.

People suspect things that they can get for nothing. However, when they

came to know that the motive back of the free giving was a purpose to enlighten others, they were favorably impressed. "Layman" believed that every Christian should tithe, that he would be happier in so doing, and would be prospered in obeying God, and those convictions led him to use some of his tithe money in preaching the gospel of tithing. As a result he has given away nobody knows how many millions of pages of literature and nobody knows how many thousands of dollars worth. United Brethren people often have been instructed by him, and now again our people are to be helped. "Layman" has just offered to furnish 125,000 copies of three leaflets on the subject of giving, and 2,000 copies each of four other leaflets.

## Who is "Layman"?

"Layman" is a happy octogenarian. He was eighty-three years old the day after New Year's. His name is Kane. He was born in southern Ohio. Soon after the Indians moved out of central northern Indiana, his family moved in, and there young Kane was brought up in a log cabin.

When he was twenty-one, he became a country merchant, clerking in a store. After twelve years he had accumulated \$2,500. He quit the country store and went to Indianapolis, and then went to Chicago in 1872 and began selling school supplies, and later manufactured school supplies.

The thing that here interests us most is Mr. Kane's interest in giving. About the time he went to Indianapolis, he and his wife decided to tithe



## THE TITHER

their income. The results were so satisfactory that he felt that others ought to enjoy the blessings he was. He not only believed that tithing is a religious duty, but he believed there is a direct connection between tithing and prosperity. In his manufacturing business he could not know definitely what his tithe would be until the annual inventory was made, but he estimated in advance about how much it would be, and he and his wife gave throughout the year on that basis, and if the inventory showed that his profits were larger than he expected, he placed the balance to the credit of the tithing account. During these years his income was not large, but it was constantly increasing, and he came to have a conviction that there was a close connection between tithing and temporal prosperity.

### When It Was Lonely to be a Tither

Back in the seventies it was lonely to be a tither. Mr. Kane did not know another tither among all his acquaintances, and he set out to inquire definitely of all the ministers of his acquaintance if they knew any. His interest was at first to find out whether others were having the same experience of prosperity accompanying tithing.

It was while Mr. Kane was on the train going to the Centennial Exposition in Philadelphia that he wrote his first pamphlet. Yes, that was a long time ago, 1876—nearly forty-four years ago. In that pamphlet he made a statement and asked a question:

*"It is my personal belief that God prospers in temporal affairs those who honor him by setting apart a definite proportion of their income to his service. I have never known an exception. Have you? Please give me any facts within your personal knowledge on this subject. Especially give the facts if you know of any exceptions."*

He sent this question to probably 20,000 ministers, and two or three hundred replied. The testimony as to the relationship between tithing and temporal prosperity deepened Mr. Kane's conviction on that matter. A year or two later he wrote the subject matter which has appeared for forty years under the title, "What We Owe and How to Pay It."

Mr. Kane was now convinced that he was on the right track, and he began systematically to spread the truth. He sent his pamphlets to probably three-fourths of the evangelical ministers in the United States, with an offer to send free copies for each family in the congregations to these ministers. He also requested the editors of religious periodicals to insert a notice of such an offer. The response was not gratifying; most of the preachers and editors ignored his request. A few wrote to know if there was any money-making scheme back of it. However, a number of papers and ministers availed themselves of his offer and took occasion to express deep interest in the subject.

After twelve years of this free distribution the expense became too great for Mr. Kane, as calls came for millions of copies. He then fixed a nominal charge for supplying literature, with provision, however, that if a pastor would state that the circumstances did not permit the small payment asked, the literature would be sent free. This was continued until about 1900, when the gratuitous offer was withdrawn and literature supplied at a nominal cost.

Mr. Kane had an interesting and baffling experience in reaching the students in the theological seminaries. At first every effort to get to the students through the faculties was a failure; the conservative theological teachers, like the conservative editors of the religious papers, were not easily interested in a "free" proposition to give the students information. Later he got to the students in the senior class, and the best results of these efforts appeared when the men got to their fields of work.

### A Wonderful Change

When Mr. Kane began agitating the tithe question, there was almost no literature on the subject, except the Bible teaching itself. It was an obscured truth. Now there are many leaflets, books, and even periodicals devoted to the subject. Instead of being neglected, it is discussed at church gatherings and in some denominations has become a department of church activity.

Mr. Kane has seen several movements come and go in these years. "Systematic Giving," was the cry for

a time, but a man who should give five hundred dollars a year could give a dollar a week, and do it systematically. Then came "Systematic Proportionate Giving," but it did not get anywhere because it left each person to fix his own proportion. The "Every Member Canvass" is a present-day feature, and is a good one, but it, too, is a process requiring pressure from without, while tithing proceeds from an impulse within and operates on a divinely authorized basis.

### More About "Layman."

That we may have more of the inspiration that comes from the personality back of the rather abstract name "Layman"—now incorporated as the "Layman Company," for the purpose of carrying the good work after the man has crossed the river—some interesting things told in the *American Magazine* may be repeated.

Thomas Kane is an elder in the Presbyterian church in Chicago. His manufacturing interests include the American Spiral Pipe Works and his school furniture factory. In business for over sixty years, he has passed through all the panics of that period and several times saw his savings swept away, but he always recovered.

When he was in his forties, his health broke. By deep breathing exercises he recovered his health, and now at eighty-three he keeps up his exercises. One of his prized trophies is a gold medal won playing golf in his seventy-second year.

Mr. Kane gives this cheering word to the youngsters of seventy:

"If I could select a decade out of my life to live over again, with the stipulation that there must be no change, I would, without a moment's hesitation, select the ten years since I was sixty-nine."

### CONCEITED TITHER

In the beginning the tithe was the acknowledgement of a relationship to God in the handling of property. It was and is a flat contradiction of the worldly saying: "Business is business, and religion is another thing." The tithe, deliberately abstracted from the total income and sacredly devoted to the maintenance of public worship, was a way of mixing business and religion. It acknowledged

# THE TITHER

the necessity of worship, making God the Supreme Fact of life. It emphasized the social value of the communion of believers. It threw a constraint around the making of money. It obliged a strict accounting, and, in a word, it was and is as Lacordaire said, "the highroad to Christian disentanglement of heart."

All this—and yet our Lord gives us an unforgettable picture of a "conceited tither." Look at him in Luke XVIII, 10-12: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess."

Proud of his religion, he proves that his religion was of a brand not to be proud of! The subtlest pride is pride in one's humility. Our Lord seems to say here that it is deadly. This highbrow Pharisee makes a speech to himself about himself and calls it a prayer. Of course, he did not come within astronomic distance of actual contact with God.

One of the special distinctions he was proud of was that he was a conscientious tither. His pride in it emptied it of all the spiritual benefits enumerated in the first paragraph of this note. His observance had hardened into custom, and custom was the reason of his observance—custom and the knowledge that tithing was a way of holding one's own with the temple rulers and the community. None of the reasons that ought to have impelled him was operating, and the reasons that did impel him were a discredit to him. He who thought himself so fine was, to the blazing penetration of Jesus, a hard, mean man, petrified in pretense, and satisfied with performances, where only genuineness counts.

A man ran his arm into mine, as he turned away from a missionary meeting, and said: "I have been a tither for many years." Something in his tone and manner made me feel that this practice of his had become his shelter from the heavy shells that had been exploded in the meeting we were leaving. For the appeal of that meeting had called him to administer all his life and all his pos-

sessions in the interest of the kingdom of God. No; he was a tither, and acknowledged no further obligation—a bomb-proof shelter, and he was proud he had built it!

The tithe had been meant to be a beginning of a devout and benevolent life. He had made it a stop gap to hold back the outflow of the other nine-tenths in the service of the Kingdom.

Rightly used, the tithe will lead on to the giving of all, and out into the ocean of the love of God, which like the ocean embraces every continent and race in ministries of life and health and salvation.—*Edwin M. Poteat, in Watchman-Examiner.*

## THE LOVE PRINCIPLE IN GIVING

"Give as you would if an angel awaited your gift at the door,  
Give as you would if tomorrow found you where giving is o'er;  
Give as you would to the Master if you met His loving look,  
Give as you would of your substance if his hand your offering took."

## SAMPLES FROM OUR MAIL

We enjoy THE TITHER immensely.—*Mr. and Mrs. A. H. K., Oklahoma.*

We read and enjoy the little paper that comes to us from Burlington.—*Mr. and Mrs. E. L. M., Indiana.*

I like THE TITHER very much and it has been a help to me in causing me to be true and faithful to God.—*Mrs. B. F. F., Virginia.*

I am very glad to have the opportunity of taking THE TITHER. Its visits are very welcome to our home.—*Evangelist J. C. C., Indiana.*

THE TITHER is a splendid paper and I wish I could do more for it. Long live THE TITHER!—*C. V. T., Texas.*

THE TITHER pleases me.—*W. H. P., Georgia.*

He—"The hand that rocks the cradle rules the world Don't forget that."

She—"Then you come in and rule the world for a while. I'm tired."

# THE TITHER

C. B. RIDDLE, : : : Editor

Entered as second-class matter June 18, 1918, at the postoffice at Burlington, North Carolina, under the Act of March 3, 1879.

FIFTY CENTS THE YEAR

## EDITORIAL

### ANSWERING THE FARMER'S COMPLAINT: "I DO NOT KNOW HOW MUCH MY TITHE IS"

Below we print a schedule of tithing as prepared for THE TITHER by an Arkansas farmer. We think this schedule worthy of consideration and glad to give space for same:

#### Sales For 1917

Articles	Income	Tithe
Cantalopes & Melons...	\$429.32	\$42.93
Chickens .....	6.15	.61
Eggs .....	52.47	5.25
Cotton and Seed.....	717.19	71.72
Peas .....	74.41	7.44
Total.....	\$1,279.54	\$127.95

#### Home Consumption For 1917

Articles	Income	Tithe
Melons .....	\$ 4.60	\$ .46
Garden .....	12.00	1.20
Chickens .....	5.25	.53
Eggs .....	3.29	.33
Irish Potatoes .....	8.00	.80
Hay .....	36.50	3.65
Syrup .....	28.20	2.82
Honey .....	3.00	.30
Sweet Potatoes .....	23.85	2.39
Cotton Seed .....	100.00	10.00
Corn .....	180.00	18.00
Pea Seed .....	30.00	3.00
Pea Feed .....	19.00	1.90
Total.....	\$453.69	\$45.38

#### Summary

	Income	Tithe
Total Sales for 1917.....	\$1,279.54	\$127.95
Home Consumption		
for 1917.....	453.69	45.38
Timber Sales .....	131.90	13.19
Increase in unsold		
stock and meat...	184.50	
Total Gross Income....	\$2,049.63	\$186.52

Less Home  
Consumption ....\$453.69  
Less increase  
in stock etc.... 184.50

638.19

Total cash received.....\$1,411.44



# THE TITHER

## THE TITHERS' CORNER

By Layman

Mount Tabor, St. Johns, Baradoes,

B. W. I., January 27, 1920.

Thanks for the tithing literature safely received in November and December, 1919. At last after seven years' working and praying our conference (Moravian) in this island has passed a resolution in favor of tithing. Seven years ago I was the only member of the conference who advocated tithing strongly; then the lay delegate of my congregation took it up; then the minister at Clifton Hill, and their lay delegate took it up, and this week the conference has taken it up as a whole. All the glory to His name.

I am enclosing twenty signed tithing pledges, for which you will send twenty tithing account books and the booklet "Adventures in Tithing." Seven of these pledges were signed by members received into fellowship at Christmas. We will make efforts this year to get each new member to become a tither.

Very truly yours,  
Your Fellow Worker,  
A. CUTHBERT PILGRIN.

In the "Record of Christian Work," Northfield, Mass., under the head "Flooding the Storehouse with the Tithes," appears the following.

"The great outpouring of subscriptions for the Southern Baptist five-year fund is, we imagine, one of the greatest occurrences in the history of the large scale giving. The \$75,000,000 asked for was over-subscribed on the first day of the week of offerings. There were a few large gifts, but the mass of the millions was given by the mass of the people. Country churches remote from the railroads and holding services only once a month have given with a generosity which has astonished the leaders of the denomination."

The Southern Baptists were three or four years in advance of their Northern brethren on the subject of teaching and preaching tithing. The above account is a perfectly natural result.

Can a country Church do things? Here is one that does: The East Jordan United Brethren Church, in northern Illinois, is located in a farm-

ing community with no village for miles around. The Rev. B. Lee Towseley is the pastor. His membership is wide awake and the Sunday school as good for its size as can be found in any city church. In addition to a full benevolence budget, this church regularly supports two missionaries, one in the home and one in the foreign field, and some individual members are in other ways doing large things for the progress of the gospel. The striking things about it is the ease with which all this work is done. When renewing the home and foreign missionary support a few weeks ago, no special effort was made. The subject was presented, after which the pastor offered a fervent prayer, and slips of paper were quietly passed through the congregation. The sum for the day amounted to nearly \$1,130.00.

Where is the secret of the East Jordan Church? One at least is that for about a quarter of a century one man with consecration and vision has been superintendent of the Sunday school. He himself has all this time practiced and earnestly advocated the paying of the tithe to God. The result is the people of the whole community have grown up from childhood with their lives permeated thoroughly with the tithe principle. This tithing community is a prosperous community, both in spiritual and temporal things.

A few days ago I received from G. F. Bradford of Sacramento, Cal., copy of a sermon entitled "Reasons Why a Christian Should not Tithe His Income." It was in tract form with a good picture of the author on the first page. Anticipating an intellectual treat, I opened it and found all except the first of the fourteen pages blank white paper. Accompanying was the following letter:

March 1, 1920.

"Dear Layman:

I am asking the ministers of California to order a lot of your literature for our stewardship rallies. Have been stewardship secretary for the Christian Churches of California, North, for over three months. It is surprising how the people take to God's plan when they understand it. Have held rallies in two Churches in San Francisco, Madera, Dinuba, Sac-

ramento and San Jose. At Manteca a country church with forty-four resident members we enrolled forty-four tithers. At Sacramento we secured 112 tithers, and the minister, the Rev. A. F. Ritchey, is still enrolling names. At San Jose we secured 175 tithers in one day.

"Your literature is a wonderful help in this work as it causes people to think, and when they think very long they accept this scriptural plan for financing the Church. I am very much in love with the work and am expecting even greater results than above.

Very sincerely,

G. F. BRADFORD,

Stewardship Secretary For  
California, North, Christian Church."

## FIFTY YEARS OF TITHING

"About twenty years ago I became a tither. I soon realized that I had given no less than a tenth previous to this time, although I have kept no account of it as now. Soon the good Lord opened a way that I might enter business. My business developed and proved prosperous. I had my struggles but the good Lord did not forsake me. My business increased. Now after almost fifty years of business career I again say that God has wonderfully blessed my efforts and my business is still prospering. Oh, yes, wonderful blessings are in store for those who aim to do their part in the Master's work.—A Business man.

## OUTLINE FOR MAL. 3:8.

### I. Will a Man Rob God of

1. Time?
2. Talents?
3. Tithes?

### II. Three Ways of Giving:

1. Free-will offerings.  
Self determines amount.
2. Rome's method.  
The church determines the amount.
3. Tithing.  
God determines the amount.

### III. Giving is

1. An act of worship.
2. An act of service.
3. A breakwater against selfishness.

—Wesleyan Methodist.

Cp 295

# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. II

BURLINGTON, N. C., APRIL, 1920

No. 11

## THE FUTURE OF STEWARDSHIP IN THE CHRISTIAN CHURCH

By O. T. Deever

We are certain that Stewardship is to play an increasingly large part in the life of the Christian church. In coming to this conclusion we are judging largely from the outlook in our own denomination. The future of Stewardship in the United Brethren Church seems bright indeed. We are just now experiencing the greatest awakening along this line that we have ever had. New tithers are being reported to the central office at Dayton, Ohio, by the thousands.

Our denomination has maintained a department of Christian Stewardship for about ten years. During eight or nine of these years Dr. J. S. Kendall, now pastor at Barberton, Ohio, rendered splendid full-time service as General Secretary in promoting this interest. We are now reaping the harvest of his sowing. Also for years our Christian Endeavor department has been vigorously promoting Stewardship.

A year and a half ago, the United Enlistment Movement, conceived in prayer and providentially brought into existence to meet a crisis, later co-operating to the fullest extent with the Interchurch World Movement, gave a wonderful impetus to Christian Stewardship in our Church. At the present time we are taking advantage of the mighty tide of enthusiasm created by the Interchurch World Movement and are highly gratified over the response to it.

In his good providence, God has brought forth several friends of this cause at the most advantageous moment. We are especially grateful to Mr. Thomas Kane, noted layman of Chicago, who has materially helped us in supplying literature to our churches. God is leading forward. He is utilizing to good advantage for the upbuilding of His Kingdom, the benevolent attitude of the American people which has been fostered by the war. God is now moving mightily

through the Interchurch World Movement, and the signs of the times all point to future glorious achievement in the Kingdom.

Victory to the church is impossible without the practice of Christian Stewardship. There is no attitude towards life more fundamental than this. The Stewardship issue involves such basic principles as the sovereign ownership of God, his personality, man's trusteeship, full consecration, and these are such fundamental parts of the Christian's faith and life, that without them the growth of the church is impossible.

It certainly is true that "Money will not save the world, but the world cannot be saved without money." Christian people are coming more and more to realize this tremendous fact. We are glad to report that many of our United Brethren members are clothing themselves with true humility and penitence in view of the way they have been robbing. Each year we have been using millions of dollars for our own personal advantage which belonged to God. We are seeing that even if we give a tenth of our income that this is a trifling amount in a cause that cost the life of our Savior and for which hundreds of our brothers and sisters are giving their very life energies.—*The Watchword*.

### INTERCHURCH PRINCIPLES FOR CHRISTIAN STEWARDSHIP

1. God is owner of all things.
2. Every man is a steward and must give account for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgement requires, as part of its expression, the setting apart for the extension of the kingdom of Christ such a portion of income as is recognized by the individual to be the Will of God.
5. The separated portion ought to be administered for the kingdom of God and the remainder recognized as no less a trust.

### GOT SOMEBODY ELSE

The Lord had a job for me,  
But I had so much to do  
I said, "You get somebody else,  
Or wait until I am through."  
I don't know how the Lord came out,  
But he seemed to get along;  
But I felt a kind of sneakin'-like—  
Knowned I'd done God wrong.

One day I needed the Lord,  
Needed him right away,  
But he never answered me at-all,  
And I could hear him say,  
Down in my accusing heart:  
"Nigger, I'se got too much to do  
You get somebody else,  
Or wait till I get through."

Now, when the Lord, he have a job  
for me

I never tries to shirk;  
I drops what I have on hand,  
And does the good Lord's work.  
And my affairs can run along,  
Or wait till I get through;  
Nobody else can do the work  
That God marked out for you.

—Paul Lawrence Dunbar.

### WHY WAS A STEWARDSHIP EDUCATIONAL PERIOD NECESSARY?

Because a tide of Stewardship is arising in nearly every communion demanding a revival of study of the scriptural teachings of Christian Stewardship especially in relation to life and property. The final solution of the industrial problems, to say nothing about other problems more immediately related to the evangelization of the world, waits for a new emphasis upon God's Ownership and Man's Stewardship.

"The money that belongs by every right to God but is kept back from Him by His people is probably the greatest hindrance to vital spirituality that there is in the world today."—*Selected*.

R. S. F., Missouri—I find profit and satisfaction in reading THE TITHER. You are in a good and necessary and Scriptural work. Go on!



# THE TITHER

## THE TITHER

C. B. RIDDLE, : : : Editor

Entered as second-class matter June 18, 1918, at the postoffice at Burlington, North Carolina, under the Act of March 3, 1879.

FIFTY CENTS THE YEAR

### EDITORIAL

#### THE DAY OF GIVING

This is certainly the day of giving. From every source we hear the word *give*. Whether the world war widened our horizon or not it has certainly quickened the spirit of giving. As a nation we have been selfish all too long. We have never in the fullest sense understood the great principles of our Master when He said, "It is more blessed to give than to receive." Then, too, we have accepted with hesitating faith that underlying principle that to get we must give. The Bible teaches us that a man may give and yet have more, and he may withhold and have less. There is no book on science or philosophy that will explain that one great principle. The Bible alone is the only source from which the fullest understanding of this principle can be found.

But with the coming of the spirit of giving there are a great many who are willing in every direction except in the direction of money. We pray for the Kingdom to come and ask the Lord to send laborers into the harvest because it is ripe, but we do not answer those prayers by helping send the laborers. We are having it revealed to us that we should *pay* as well as *pray*. God calls men to preach and we believe also that God calls men to help support them. The life that dedicates money as well as time is a life that is complete in its happiness and Christian service.

#### SUPPORTING THE KINGDOM BY ASSESSMENT

There is an old church rule that has limped its way along from the dark ages of the past to the present day—a rule that the local church be supported by assessment. Many churches have outgrown this rule of antiquity and have burst the bounds of stinginess and now live in the free-

dom of sunshine. In some denominations the custom prevails that the men be assessed \$2.00 and the women \$1.00 for the support of the church. In some cases it is \$1.00 for men and fifty cents for women.

We have never known a church to grow as it should by such a haphazard method. And what we mean by growing is for the members to develop into active church workers. Many churches are responsible for their own death and responsible for the spiritual death of many of their members. When the latent possibilities are stored away in the life and the church fails to give a proper medium for the exercising of those functions it is detrimental to the possessor. Jesus made it very clear that where our treasure should be that our heart should be there also, and if once we can teach a young person to dedicate a part of his or her income to the Lord's work and thus have a treasury there, in practically every case the life will be led.

#### THE NINE-TENTHS AND THE TENTHS

There are those who feel that they cannot spare one-tenth of their income because they cannot live if they take one-tenth out. We have experienced it and others have also, that the nine-tenths go just as far as the ten-tenths, or the whole. This may take faith but it is a poor Christian that cannot exercise his faith.

Most of us are willing to try practically anything from patent medicine to suicide but when it comes to trying to practice the tithe and trust the Lord to our income we immediately back out. The beauty of it, however, is that a person who once really experiences the joy of giving a tenth of his income, never stops it.

"One more revival, only one more is needed; the revival of Christian stewardship, the consecration of the money power to God. When that revival comes, the kingdom of God will come in a day."—*Horace Bushnell*.

#### THE TITHERS' CORNER

By Layman

New York, April 1, 1920.

Dear Layman:

You may recall that some years ago *The Continent* printed an article from my pen entitled "The Quixotism of John Quimby" in which was related the hypothetical experience of a merchant who gave not only one-tenth of his income to the Lord's work, but two-tenths. Now comes to my hand the statement of an experience by a woman missionary in a foreign land who read that article and was inspired by it to determine to increase her own tithe to "a quint." The experience is so vividly written that I give it to you in the words of the writer:

"About three and one-half years ago, if I remember it right, I read an article in *The Continent* about tithing; a man decided to give two-tenths, and during the year had more money than ever for himself.

"I thought I would try it, though I couldn't see how my money could increase, being I was on a settled salary. At the end of the first year, there was an interesting conversation inside of me.

" 'Well, what of it?'

" 'It didn't pay.'

" 'Why not?'

" 'I had the only real sick spell I ever had in my life.'

" 'Yes, but you got well, didn't you?'

" 'Yes, but—'

" 'But, what?'

" 'That wasn't all that happened during the year.'

" 'What else?'

" 'Two of us started up house-keeping, an expensive undertaking and just as we thought we were to reap the benefit of our outlay, she up and got sick and had to go away, and she had hardly got back when I had to go there myself, and so we had to break up housekeeping, also an expensive undertaking.'

" 'What else?'

## THE TITHER

"I bought some pigs at the beginning of the year and because I couldn't stay home to tend to them they didn't pay, and I had to give them away."

"Weren't you glad you had them to give to those friends who needed them?"

"Yes, but to think of those three things happening all in that particular year!"

"You came out all right, didn't you? You didn't have to go into debt?"

"No, but I had to fall back on my savings."

"Weren't you glad you had your savings to fall back on? Don't you dare stop the two-tenths!"

"At the first of the second year, my teeth gave me so much trouble I had to take two expensive trips to a distant city within a few weeks of each other, and then my plans were upset, and I had to take my furlough before it was due."

"A few months after I came back from my furlough, I realized that I was saving more money than I ever had in my life before; at first I thought it was because I had brought a good supply of things with me and after a while I would have to spend so much more, but for the third time during the year I sent savings home. Of course, it couldn't last, for prices were going up all the time, and some day my stock of supplies would run low, but meanwhile I marveled to think how well I was getting along when so many were talking of how they couldn't live on their salaries; they complained that if we didn't get a raise soon, they didn't know what they would do, but I said that I couldn't complain of my salary, for I was saving on it."

"One day I was going over my accounts to see where I stood, and found that I had a certain amount to my credit; then I remembered that there was a matter of twenty dollars which should have been credited to tithe so I did it, and then went over the accounts again to prove them; I found that I had made a mistake of twenty dollars, so I still had the same amount as I had thought; I went over them again and found the second sum to be correct."

"The other day word came that we were to have an increase of salary, beginning with last July. And what do you think the increase was to be? Exactly twenty per cent, the amount I was giving as tithe!"

Yours sincerely,

PAUL PATTON FARIS

Assistant Editor, "The Continent."

Dear Layman:

Your letter of inquiry at hand as to the methods I use in securing tithers. I will endeavor to answer, although I see nothing out of the ordinary in it.

I have preached tithing ever since I became a preacher in 1907, working my way through college, and then as a theological student, preaching at a salary of \$8.00 a Sunday. At York, Neb., I taught it in sermons, talks, private conversations, and the handing out and mailing of tithing literature. I started my first tithers' club there by preaching upon tithing and calling for all who would stand with me for this plan of financing the Kingdom to rise. Thirty-six persons rose, scattered throughout the congregation. These were all adults and for the most part heads of families. With that for a start we kept adding tithers from time to time. Our highest number in the Church at York at any time was seventy-five. More than that were secured, however, as some moved away. The giving of the York Church increased nearly five hundred per cent during my last three years over the first year of my ministry. They are still increasing this year under their new pastor. Changing preachers does not interfere with a tither and his financing the Kingdom.

My method at Sacramento has been similar. I made tithing a part of my morning sermon and asked for all who were tithers or would begin to come forward at the close of the service and sign their name to the America Tithers' Union pledge card. There were forty-four. We followed this by planning a stewardship rally with G. F. Bradford as leader. He spoke on Thursday and Friday night, also on Sunday morning and evening. Tithing literature was used all along. On the Sunday of the rally we secured sixty-six more tithers. Since then I spoke on February 22 on stew-

ardship and we have eight more tithers. Our Endeavor Society also helped by giving "Thanksgiving Ann" as a play. The Rev. G. F. Bradford is our stewardship evangelist in northern California. His salary of \$2,000 is paid by our Church.

Allow me to thank you again for the very great assistance you have given me with your literature through all the years of my ministry. The great need of the Church is the "going into partnership with God." That produces spirituality and incidentally produces the money to finance the Kingdom. The most spiritual members we have are our tithers.

Yours in His service,

A. F. RITCHEY,

### A BRIEF HISTORY OF THE TITHE

When the practice of tithing began we do not know, but we find it away back amid the very beginning of history. The ancient Chaldeans, Babylonians, Phoenicians, and Egyptians observed it. In the first book of the Bible we find Abraham paying tithes to Melchizedek, "priest of the Most High God." Young Jacob, fleeing from his brother's wrath, had a vision of God as his head rested on the stone pillow in Luz, and he promised God that if he would bring him prosperity and a safe return to his home, "then shall the Lord be my God and of all that thou shalt give me, I will surely give the tenth unto thee."

When the kingdom of Israel was established, the law of the tithe was included in the law given by God to Moses for Israel. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. 27:30.)

Faithful kings and prophets warned careless and forgetful Israel of the law of the tithe and called them back to its observance. Nehemiah, that splendid fellow who gave us his position as cup-bearer to Artaxerxes, the king, that he might relieve the misery of the Israelites, dwelt at length upon the law of the tithe. (Neh. 10:37-39.) The prophet Malachi, amid the many promised blessings to Israel, if they returned to God, specially emphasized God's command, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove



## THE TITHER

me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

Jesus gave great weight to the tithe when He would not permit even the lack of love, justice and mercy, that had become apparent in connection with it, to paralyze the system, but asserted positively, "These things ought ye to have done."

St. Paul voiced the sentiments of the disciples when evidently with the memory of the tithe in his mind, he wrote to the Corinthians, regarding the collection for the saints, "Upon the first day of the week let every one lay by him in store, as God hath prospered him." It is interesting to know that as recently as in the early part of the nineteenth century contributions for the support of the clergy commonly and officially known as tithes were exacted in Massachusetts; and refusal to pay tithes caused riots in Wales and England a few

years ago. Now that God's financial plan has been brought before the Church as the solution of the revenue problem in the evangelization of the world, we are hearing of many individual Christians who have been tithing their possessions for many years and the value of systematic and proportionate giving is being emphasized.

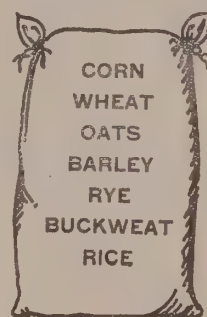
### AN OLD METHOD BEING MADE NEW

Tithing is an old method that is being made new in these days. The Church is sick and tired of new ideas trying to meet the financial part of the Kingdom. Slowly but surely the denominations are adopting the Bible standard of giving. The result is that a new day is dawning for the Church.

## PRO RATA SHARE OF THE PROTESTANT CHURCHES IN THE GRAIN CROP OF 1918

BUSHELS  
1,360,339,000

VALUE AT FARM  
\$1,742,908,000



THE TITHE  
OF OUR  
SHARE

BUSHELS 136,033,900  
VALUE AT FARM \$174,290,800



## Membership and Total Church Expenses Record for Fifteen Years

SEVENTH DAY ADVENTIST CHURCH				METHODIST EPISCOPAL CHURCH			
Year	Membership Inc. Foreign	Total Giving	Per Capita Giving	Year	Membership Inc. Foreign	Total Giving	Per Capita Giving
1904	81,721	856,714	10.48	1904	2,781,589	30,050,683	10.80
1905	87,311	1,180,918	13.52	1905	2,832,899	31,141,702	10.99
1906	91,531	1,394,362	15.23	1906	2,903,163	32,790,503	11.29
1907	94,048	1,704,718	18.13	1907	2,960,474	34,992,318	11.82
1908	97,579	1,770,649	18.14	1908	3,034,168	35,010,113	11.54
1909	100,931	1,984,557	19.66	1909	3,116,785	35,164,588	11.28
1910	104,526	2,223,768	21.27	1910	3,171,454	36,902,121	11.64
1911	108,975	2,363,088	21.68	1911	3,222,160	38,924,541	12.08
1912	114,206	2,702,199	23.66	1912	3,304,651	38,788,748	11.74
1913	122,386	2,866,727	23.42	1913	3,406,470	39,035,429	11.46
1914	125,844	3,090,485	24.56	1914	3,536,123	39,813,038	11.26
1915	136,879	3,407,298	24.89	1915	3,620,470	39,965,331	11.04
1916	141,488	3,950,492	27.92	1916	3,724,188	41,416,760	11.12
1917	153,857	5,119,683	33.28	1917	3,844,155	46,205,726	12.02
1918	162,667	6,895,720	42.39	1918	3,849,381	47,074,301	12.23

# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. II

BURLINGTON, N. C., MAY, 1920

No. 12

## TITHING SOUND AND SENSIBLE

(Rev. T. J. Ogburn in Methodist Protestant Herald)

Thousands of Christians are finding such pleasure and profit and spiritual blessing in giving a tenth of their income to God that were the practice proven and scriptural they would suffer a painful sense of deprivation. Had the Bible no word either for or against tithing they would continue their tithing as a paying investment and as a benevolence so enjoyable as to be a positive religious luxury. Tithers enjoy tithing; non-tithers oppose it. Many of the very poorest people tithe; and the overwhelming testimony of tithers is, that more is gotten out of nine-tenths with God's blessing than out of tenths withheld from God. Nor do these poor tithers feel that it is more unreasonable to give one-tenth of their income, than it is to give one-seventh of their days, to God. Some years ago 250,000 letters asking tithers whether they prospered in tithing received not a single negative answer. A Presbyterian church in Dallas, Texas, has a standing offer of \$500 for any tithing person or organization that has not prospered in tithing. Many churches are tithing themselves out of debt and penuriousness and spiritual death—out of fairs and plays and collections—into spiritual life and financial independence, and into liberal support of great enterprises once inconceivable. And these churches could not be persuaded into their old financial methods. One tithing church, eleven years old, with 62 members (at first) of modest means has raised over \$75,000 for good causes, recently erecting a \$30,000 house of worship. In many a large church a few tithing members contribute far more than the many non-tithing members and give their much larger amount much less grudgingly. For example; of 300 wage earning church members 210 non-tithers, 59 of whom owned their homes, paid to all purposes \$2,757—\$13.13 a member. The remaining 90 tithing members, 19 of whom owned

their homes, paid \$3,982—\$44.25 a member. The tithing method universally carried out would relieve all the church's many troubles.

Tithers generally do not consider the tithe as covering all their property obligation to God. Many of them give much more; some, one-half their income, and others, even their entire income. The tenth is but their "pepper-corn" acknowledgment of God's rightful claim to ownership of all their so-called possessions, over which they are but stewards. As the Sabbath day truly devoted to God consecrates the other days, so the tithe links the sincere tither's entire business to God's cause. Tithing brings Sunday religion down into week-day business and spiritually dignifies otherwise sordid business up into religion. "It is an act of worship." It brings worship days over into work days and work days back over into worship days, making every day holy unto the Lord. It writes "on the bridles of the horses" as once it was written on the mitres of priests, "*Holiness Unto the Lord.*" Tithing brings God and the money maker into partnership, and the money they make is not "tainted money," nor filthy lucre, the sordid love of which "is a root of all kinds of evil," but the pure gold of God's kingdom, consecrated, and a root of all kinds of good. It saves the business man with his business, or else from it; for no sincere tither can long give unholy gain to a holy God; nor will the honest tither to God be dishonest to men. Tithing the income tends to sanctify the income and the tither. No business man can be inside the kingdom, with his business outside it. (Much of this reasoning may apply somewhat to all forms of giving, but there are blessed results attending proportionate giving that do not follow any hap-hazard method.) The compensations of tithing are such as in some instances to constitute an appeal to covetousness—a temptation to give to get more in return. "An unconverted oil merchant tithed because he found it paid." go."

"John McDonald, a tithing merchant prince, of Toronto, Can., finding his business failing, gave \$10,000 above his tithe and had the most successful year in his business history." Scores of examples somewhat similar could be given. Some great business men have found success depending definitely upon their tithing their business income. It must be wrong to tithe for profit; but surely not nearly so wrong as to refuse to tithe through selfish fear of losing what God has promised to repay. Job doth not fear God for naught; nor can any one so fear God. The most self-sacrificing service is abundantly remunerative. And God's promise is, "Prove me now herewith, if I will not pour you out a blessing."

But is tithing, which was practiced by the Egyptians, Chaldeans, Arabians, Greeks, Romans, and Abraham, hundreds of years before the Bible was given, which Moses and the prophets enjoined and which no Bible authority has ever clearly abrogated—is this practice a New Testament requirement? I find not a word in the New Testament condemning tithing as the pious Jews practiced it; nor a word clearly obligating Christians to tithe. I am truly glad that tithing is neither forbidden, nor legally required of Christians; that, in tithing, "we are not under the law, but under grace"—under grace which is more inspiring and enabling than the law. Surely true Christians will want to give more than legalists had to give. It seems to me that the tithing law anti-tithers demand and some tithers claim would spoil the real beauty and joy of tithing. "In the ultimate realm of morals there are no commandments." Giving cannot be done by law: "Not grudgingly, nor of necessity; for God loveth the cheerful (hilarious) giver." Christian benevolence rises far superior to an old out-grown, worn-out ceremonial system of Shylock legalism. The Christian does not need a law for giving: "Loose him, and let him go."



# THE TITHER

## THE TITHER

C. B. RIDDLE, : : : Editor

Entered as second-class matter June 18, 1918, at the postoffice at Burlington, North Carolina, under the Act of March 3, 1879.

FIFTY CENTS THE YEAR

### EDITORIAL

#### PICKED UP AND QUOTED

From a Western Senator

"I was a Christian man. I never doubted the fact of God and the truth of His revelation. I think it is fair to say I lived a consistent Christian life and helped my fellow men. But it was not until I recognized God to be the actual owner of the property which I held that I understood the thrill of fellowship with God. When I pay the tithe in acknowledgement of that ownership it seems as though every fiber of my being acknowledges him. I know that God owns not only the property which I possess, but myself as well. From that day to this, fellowship with God has been natural and easy."

\* \*

David Livingstone

"Christian stewardship forever sounds the call to consecration that David Livingstone voiced when he said: 'I will place no value on anything I have, or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and eternity.'"

\* \*

A Recent Publication

What a fearful curse would legal tithing have become during some corrupt periods in church history, as when, for example, the church and state have been so united that the church tithe was the state tax! what a corrupt surplus would have accumulated in church treasuries had universal tithing come by law, instead of springing spontaneously, as tithing springs now, from love to God and his cause and sympathy with human needs! To illustrate: the tenth of the annual income of Protestants in the United States amounts to \$1,250,000,000. Suppose church authorities could by some scriptural authority extort this vast sum from the people, as the Mormons would, and as the Dowieties did as far as they could—what a demoralizing calamity! But suppose again, church people, impressed with a sense of world-wide need and of the blessedness of giving, should freely give this amount to bless and save humanity—what a blessing this would be to the givers and to the needy world! This tithe would suffice annually: to build 10,000 \$10,000 churches in the United States; to build, equip and support in every State in the union, a two-million dollar church university, a million-dollar hospital, a million-dollar Children's Home, a million-dollar theological seminary; to pay every preacher in the United States a salary of \$2,000; to give to home missions and foreign missions each \$150,000,000, leaving a balance of \$170,000,000 for janitors, incidentals and the local poor. I do not insist on this distribution of the funds; I merely suggest it for illustration. This tithe could soon render unnecessary, if not morally impossible, any hungry, homeless, schoolless, churchless, Christless child or family on earth. All the humanly furnishable needs of all mankind could be easily supplied, and gospel blessing universally disseminated; and God would say of the new-created world, "It is very good." And all this glorious condition instrumentally brought about very largely by tithers, all of whom would feel so blessed in and for giving as never to inquire whether tithing was required as a duty, but as, always to thank God tithing as a pleasure was not forbidden.

"A recent publication by a layman contains the following: 'I believe that business men are coming more and more to see that the gaining of wealth for the purpose of leaving it to one's family or for pleasure is not a big enough motive to produce the highest type of manhood. Men with these lower motives have made shipwrecks of their own lives and those of their sons who have inherited their fortunes and ambitions. To give more and more, as wealth increases, is the only safeguard for men who are accumulating wealth.'"

### Money and Spirituality

"We hear a great deal these days along the line that when the church gets right spiritually, there will be no trouble about the money. My experience clearly teaches me that when Christians get right with reference to money, there will be no question about the spirituality of the church. Selfishness and devotion to Christian service will never be found in the same life. There is no room for the prayer life in a heart filled with selfishness, and no possibility of Christian growth without the prayer life."

\* \*

Jesus and Money

"Throughout the gospel, one verse in every seven deals with this topic. Christ has more to say about a man's attitude toward money than about any other one thing."

\* \*

Worship Tested

"Sometime ago a well known magazine writer saluted a prominent New York business man and church man with: 'What is the matter with the church in New York? It seems to me that it's on its last legs.'"

"'Money is the matter, replied the church man, without a moment's hesitation."

"'Do you mean,' continued the other, 'that the church has gotten down so low that you must have a money foundation just like any other institution?'"

"'Not at all, came the reply. 'It is money giving that I mean. Our people do not give, and money giving is the truest index there is of a vital human interest.'"

\* \*

Business Partnership

"In the city of Syracuse there is a business partnership of several brothers which has attracted considerable attention by its growing prosperity. Not many months ago it seemed necessary to expand. Their bankers quickly expressed readiness to supply the additional capital. But before final arrangements were made it was necessary to look over the articles of incorporation, whereupon it was discovered that in recognition of the guidance of God as the owner and senior partner of the concern, a certain percent of the income was



## THE TITHER

to be paid to the Kingdom of God as a first claim upon the business.

"Very reluctantly the bankers reported that no money could be loaned as long as this provision remained. The bank must have first claim. If the company were to drop the article in question, the bank could give as much money as was needed."

"The brothers met to discuss the question: 'Shall we cancel this article which acknowledges our dependence upon God and get the money needed, or shall we hold to our principles and go on without it—at least for the present?'"

"In order that all might act independently, a secret ballot was decided upon and when the result was announced it showed every vote opposed to the cancellation of this declaration of stewardship."

"It need not be added that God is a real living Person to the members of this firm. They know the intimate comradeship which can repeat:

Speak to Him Thou, for he Heareth,  
For Spirit with Spirit can meet.

Closer is He than breathing

And nearer than hands and feet."

### LAYMEN'S CORNER

What and Why is "The Layman Company"? Who compose it? What does it do? What is its object?

Substantially these and similar questions have been asked many times. Let us take them in their order.

As to "What" "The Layman Company" is simply the name "Layman" incorporated under the laws of the state of Illinois.

Next—"Why?"

"Layman" had been carrying on the work of publishing and circulating tithing literature as a kind of side-show to his other business for more than forty years. He was nearing his eightieth milestone and, thinking of the future, incorporated the name "Layman" in order to provide at least a name for the business after he goes West.

*As to its composition.*

There are about a dozen directors (no stockholders), mostly ministers of different denominations.

*As to what it does.*

The directors meet together at least once a year at the annual meeting, take lunch together, talk over the

progress of tithing in the different denominations, elect officers for the ensuing year, and adjourn.

The "object" of the Layman Company is to spend as wisely as possible all the money that "Layman" can afford in publishing and circulating tithing literature.

*Is the business profitable?*

Yes, more profitable than any in which "Layman" has ever been engaged. He has retired from activity in other lines of business, and now, in what is usually called "old age," is having the time of his life in watching and helping it grow and produce its daily harvest of new tithers.

A few days ago I sent the following letter to eight or ten officials in denominations that have either formally or informally adopted the "Layman" tithing literature for circulation in their Churches:

"By this mail I send you printer's galley proof of a new edition of 'Adventures in Tithing.' I want to make this edition a booklet of forty-eight pages, and would like to fill the remaining five or six pages with statements from those in charge of the stewardship and tithing departments of the different denominations."

"Will you please give me for publication as early as possible a brief statement of the progress of tithing in the \_\_\_\_\_ Church up to date? I suggest that you give an approximate estimate of the total number of tithers in your denomination, the results of the growth of the tithing movement upon your Church and missionary finances, and such other information as would in your opinion be of interest to those seeking light on the results of tithing."

The following is the first reply. Others follow:

"Baptist Tithers' League  
of the  
Baptist Young People's Union of  
America  
125 North Wabash Avenue  
Chicago, Ill.

"During 1918 the Baptist Young People's Union of America began in a small way the agitation of tithing among our Baptist young people. In some places there was open prejudice to such a campaign and in other parts a passive resistance. For two years a great deal of propaganda work was carried on leading up to the big fin-

ancial drives of the Baptists and other denominations throughout the United States and Canada. During these campaigns a great deal of interest was manifested in tithing and thousands of signatures were secured.

"The B. Y. P. U. of America, having been the leader in the agitation in behalf of tithing preceding the great campaigns, became the natural leader in the national movement. The demands for literature became so great that it was necessary to organize the Baptist Tithers League as one of the departments of work of the Baptist Young People's Union of America."

"This department has had the loyal support of the Layman Company. Very largely through their co-operation the department has been an overwhelming success. At this writing the campaign is still on in great force and thousands of signatures are being received at headquarters every month."

"The Baptist Tithers League proposes to enroll 1,000,000 tithers by July 1, 1922. This means that we must secure the pledge of one out of every eight Baptists in the United States alone."

"It is absolutely impossible to give even the approximate estimate of the tithers in the Baptist denomination. The campaign of enrollment and extension is on with the hope that the 1,000,000 goal will be reached in due time."

The Forward Movement of the  
Christian Church

Christian Publishing Association  
Bldg., Dayton, Ohio

Tithing Department  
E. A. Watkins, M. D.  
Lima, Ohio.

A number of our people have been tithing for many years. A few in the stronger churches have always practiced it, but not until recent years has the custom become so general.

The Christian Church has been influenced by the movement from without, as well as the campaign of education that we have been conducting within our own membership.

I should say that nearly all our stronger churches have now a large number of tithers ranging from ten to twenty-five per cent of the membership. The smaller churches are



## THE TITHER

taking it up very rapidly. Almost every day I have application for pledge cards and literature. We have about 115,000 constituency.

We are waging a campaign for 10,000 tithers. I suppose we have approximately now about 2,500 people who tithe their incomes. It has been a great blessing to the Church, and has very materially increased our offerings to our benevolent enterprises, as well as to stabilize and strengthen the work of the local church.

With best wishes,

Sincerely yours,

E. A. WATKINS.

### THE GREATEST ROBBERY OF THE CENTURIES—"WILL A MAN ROB GOD?"

The Christian Endeavor Topic For May  
23, 1920, Mal. 3:7-12 (Missionary Meeting).

(By Rev. A. B. Kendall, D. D.)

#### *Meditations on The Message*

Verse 7. God had deserted Israel because Israel had deserted God and taken His money with which He had entrusted them and spent it on themselves. To enjoy His favor once more, they must return to Him by making good the embezzlement.

God's full blessing never has been, never will be, never can be, upon the professing Christian, or upon the nation, or the church, which misappropriates the money which God has entrusted for the advancement of His cause and diverts it into the channels of selfishness.

"Wherein shall we return?" Nothing deadens a man's spiritual sensibilities much more quickly than the selfish use of money. This whole book of Malachi is an arraignment of Israel for their moral defection along many lines, but so blind had they become that they did not realize the enormity of these charges. The selfish, grasping, greedy man's heart soon seems to become encased in a covering as hard as the gold and silver he worships.

Verse 8. "Will a man rob God?" Preposterous questions, you say. Impossible! How can a man rob God?

God tells them how. "In tithes and offerings." They had held back from God that which belonged to Him.

Have you ever robbed God?

Has the church ever robbed God?

Has the United States ever robbed God?

Are we robbing Him now?

America is growing rich at the rate of \$9,000,000 per day, \$3,285,000,000 per year.

The wealth of church members in this country has been estimated at \$23,000,000,000, and that was before the war added its great profits to the wealth of this country, and the sad fact is that not one-half of the church membership has been giving to the support of the local church, nor are they helping financially, or otherwise enlisted in any active Christian work.

In one large denomination it took an average of eleven days for each member to give one cent to foreign missions; thirteen days to give one cent to home missions; three months and three-tenths days to give one cent to the Sunday school. If their membership had given a two-cent stamp per week, they would have increased their annual offerings over \$1,000,000. If they had given fifty cents per month, the price of a cheap meal in these days, they would have increased their offerings \$18,000,000.

The church is giving less per capita today than it gave fifty years ago, and yet the wealth of the nation has increased from \$7,000,000,000 to \$250,000,000,000 and the per capita wealth from \$500 to \$2,500. Are we robbing God?

Verse 8. "Ye are cursed with a curse."

"It is estimated that the great war cost \$450,000,000,000, an amount equal to \$7.41 for every second since Christ was born. The interest charges on this vast sum for one hour exceeds the total foreign gifts of America for 1918." God's Word says: "The curse does not causeless come."

No wonder that the commander of the British fleet said: "If half of the zeal and passion, half of the outpouring of life and treasure, or organization and efficiency that the State has put into the world war, could be thrown into the Kingdom of God, and the eternal verities, the world would soon be won to Christ."

The nation or the individual that robs God will find that there will come a day of accounting, when they will have to return not only that which they have stolen, but an awful rate of interest.

He who would rob God, whether nation, or individual, simply robs himself.

God will see that he returns every penny, every mill of the loot, and pay an interest of blood and tears.

For 490 years Israel robbed God of the seventh year of rest for the land, which He had commanded them to give. What happened? God sent the Babylonians, His policemen, and they took the Israelites out of their land and carried them into captivity and kept them there for seventy years, and the land had its seventy years' rest, just the amount of time of which they had robbed God. And what an interest they had to pay—blood and sorrow and tears.

From our home mission study-book for the current year, "Christian Americanization," I quote the following:

"In the Blue Book of a Fifth Avenue store are listed for children a gold spoon for \$45.00, a rattle for \$50.00, cup for \$230, porringer, \$350; breakfast set, \$1,800; for women—shoe buttoner, \$138; combination cigaret and vanity case, \$575; Card case, \$725; shopping bag, \$800; colonge bottle, \$1,150; diamond bracelets, \$14,500 and upwards; pearl necklaces, \$30,000 to \$350,000; for men—cane, \$75.00; cigar-holder, \$90.00; cigar case, \$260; cigaret case, \$500."

Thousands of God's dear children suffering, naked, homeless, starving in Armenia, Russia, Serbia, and Syria, while we are robbing God.

Three-fourths of the world staggering, plunging down the awful black cul-de-sac of despair, unlighted by a ray of hope, while the rest of the world spends the money which God has placed in their hands for the purpose of building a "White Way" to glory for the weary, wandering feet of this burdened race, in such things as are listed above, or in similar ones equally foolish and wicked.

America is robbing God. How long before her day of reckoning comes?



# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. III

BURLINGTON, N. C., JUNE, 1920

No. 1

## THE TITHER

C. B. RIDDLE, : : : Editor

Entered as second-class matter June 18, 1918, at the postoffice at Burlington, North Carolina, under the Act of March 3, 1879.

FIFTY CENTS THE YEAR

### EDITORIAL

#### DRIVES FOR MONEY

According to the present conditions of the country we are starting back to normal times, financially. We are thus about to begin to review the conditions which we have passed through in State and Church affairs.

The many drives for money during the past few years have not been altogether because of the amount of money, but largely because of the great unprecedented conditions and urgent demands for money.

Have the drives for money been educating, or not?, is the question that confronts Church leaders today. In some instances, and we are led to believe in most instances, the work has had its educational value. While we have been able to earn more money we have been more willing to give, and thus in the giving we have formed the habit. Just whether it will be our desire to still continue these drives will be a question for public opinion to decide. As for our opinion, we feel that the education of it should result into systematic giving and let the stewardship idea take the place of spasmodic giving.

#### IS TITHING WORTH WHILE?

The person who has never been accustomed to setting aside a definite proportion of his income for the Lord's work very often makes inquiry as to whether tithing is worth while. Is it?

Tithing brings us to a sense of obligation that we are possessors and not owners.

Tithing brings us into that realization where we see that we are our brother's keeper and that we are responsible to him and for him.

Tithing opens up expressions of joy in the Christian life that lie dormant unless we give systematically.

Tithing is a sure cure for all the financial ills of the Church, and it has been waiting a long time for that remedy.

Tithing is Biblical, spiritual, progressive, forward-looking and benevolent.

Tithing is worth while, try it. It is the person who has never tried it that says that it is not worth while.

#### A NEW LITERATURE AND ITS RESULT

In recent years there has grown up a large body of literature on the subject of Stewardship. A few years ago we heard very little about it, but almost over night pens began to write and presses began to turn, turning out literature on the subjects of Stewardship, Tithing and Christian giving. All denominations availed themselves of the abundance of this literature and spread it to the four corners of the earth. The result has been that a new type of church members has been developed—that type that gives systematically, regularly, and proportionately. The result from this will be that the Church will be less and less branded as a beggar; men will enjoy larger life and the new day that is now dawning will soon be ushered in.

Is it worth while. It certainly is, and so let us keep up the effort.

#### TWO POINTS IN THE CASE

There are two very practical points in the case of recognizing that God is Owner of a part of all we have. It is a common thing to find a man who will agree in the matter of tithing and Christian Stewardship and then

to find him not putting them into practice. In this connection *The Christian Index*, Atlanta, Georgia, speaks upon this point and we give its version on the point:

"It is one thing to consent to the fact of God's ownership of all things, and quite another for one to give practical recognition that this is true in his own case, regardless whether the amount possessed be large or small. Luke tells us that in the church at Jerusalem, 'Not one of them said that aught of the things which he possessed was his own way.' Paul explains the secret of the great giving of the Macedonians by the fact that, 'first they gave their own selves to the Lord.' Here we have the recognition of God's relation to their property as of absolute ownership. The method and the distribution of the same were a part of their stewardship, and was discharged in each case according to the providential indications of His will. The practice of stewardship calls for a definite dedication to God in prayer and an open to one's brethren of the purpose to act accordingly.

"The personal recognition of the obligation of stewardship necessarily leads to the consideration of what is required in order that God's interests as owner of what is held by us, may be adequately acknowledged. If a man is honest he does not care to hold and use the money or the property of another, unless by the payment of interest or rent, he can acknowledge that while the money or the property is in his possession the title to ownership is in the other man. It should also be kept in mind that the acknowledgment of stewardship must be made in kind. For us money is the universally accepted measurement of material value. Our stewardship of property must be certified by property or by its equivalent in money. The proportion of the amount rendered in acknowledgment to the amount in possession is determined by the owner rather than by the steward. The tithe meets all the above require-



# THE TITHER

ments. It may be safely affirmed that nothing else does. The burden of proof is squarely upon those who would make acknowledgment of God's ownership on any other basis. The tenth of one's money should be given to God as evidence that we regard all our possessions as rightfully His, just as the observance of one day as holy unto the Lord certifies to the fact that all time is sacred."

## THE METHODISTS AND STEWARDSHIP

The public is fully acquainted with the great campaign recently undertaken by the Methodist Episcopal Church. The campaign was successful in every way. One of the great objectives of the movement was to enlist stewards with the definite agreement to pay at least a tenth of their income to the promotion of Kingdom work. Dr. Ralph S. Cushman, who headed this department of the work, has given the results which we are printing below. Read them for your criticism and analysis:

"First: There is a new attitude toward tithing and stewardship. Unfriendliness has given way. Two years ago one or two papers were openly hostile. All our editors are now friendly. Most are now enthusiastic supporters of the Stewardship movement.

"Second: Misunderstanding has given place to understanding. There is less expression of the fear of legalism and more concern about the blight of covetousness. Much remains to be done in educating tithing stewards already enrolled and the multitude not yet enrolled. But there has already dawned among the rank and file the realization that we are approaching tithing merely as the ABC's of the larger stewardship of all of possessions, time and life.

"Third: From the best reports that I can get from the twenty area offices and in conjunction with our central headquarter's files about a quarter of a million Methodists have taken the following covenant:

'In loving loyalty to my Lord and as an acknowledgment of his ownership, I covenant to pay the tithe of my income for the purpose of maintaining and extending the Kingdom of God.'

"Fourth: In addition, hundreds of thousands of others have increased their giving as an experiment in the matter until such time as faith dares to set apart the tenth.

"Fifth: If we can believe the testimony of the leaders of the Church, the financial victory of the missionary Centenary was made possible to a large degree by the stewardship campaign. Bishop William Burt says, "The revival of the stewardship obligation gave us our Centenary victory." The testimony of district superintendents is generally that the churches that conscientiously carried out the stewardship educational campaign were the ones that easily reached the Centenary quota.

"Sixth: A multitude of transformed churches and individuals attest the value of the tithing stewardship message. The small volume, 'Adventures in Stewardship,' also your booklet 'Adventures in Tithing,' bear witness to this point. As may always be expected, the transformation is not merely financial, but fundamentally a revival of spiritual life.

"Seventh: To all appearances the tithing stewardship movement has gained a permanent place in the life of the Methodist Episcopal Church. The leadership universally declares that the message of Christian Stewardship is essential to the conservation of the five-year Centenary program and to the general reviving of the spiritual life in the Churches.

"Eighth: A definite educational continuation stewardship program is planned for the future, embracing woman's societies, the Epworth League, Sunday School and the Church in general, in co-operation with the Stewardship department of the Interchurch World Movement.

"Sincerely yours,  
"RALPH S. CUSHMAN."

## FREE LITERATURE ON STEWARDSHIP

The Layman Company, 143 North Wabash Ave., Chicago, Ill., continues to offer its free literature on Tithing and Christian Stewardship. Write this Company and a free supply will be sent you. An opportunity worth while.

## THE RIGHT START

We read the other day of a woman who has attended a prayer meeting and gave her testimony that her first beginning of interest in the church was the beginning of an interest in giving. She first gave her means and then her heart. We believe that it is true that when the Lord gets a person's pocket book, that He will nearly always get his heart.

## GAIN—SAVE—GIVE

*Gain* all you can without hurting yourself or harming your neighbor. Be diligent and progressive. Be alert and forward-looking.

*Save* all you can. Waste nothing. Gather up the fragments. Provide for yourself, your home and your children, for in so doing you will add to the generation.

*Give* all you can. Give it willingly. Give not sparingly, and along with your gifts, give yourself.

## A GOOD JOKE

Here is a good joke that is worth passing along to interested readers on the matter of Christian giving:

"In Glasgow they tell of a resourceful clergyman who is never at a loss for a retort. He was once called to the bedside of a very wealthy but stingy man. "If," he gasped to the clergyman, "if I leave several thousands to the church, will my salvation be assured?" Whereupon the divine responded, "I wouldn't like to be too positive, but it is well worth trying."

## A SAMPLE LETTER

Here is somewhat of a sample letter of what we receive in this office. The writer of it is Mrs. W. S. Goodell, Des Moines, Iowa:

"A few days since I received a letter from Santa Baraba with what I am sending you enclosed. The last page is what appeals to me as being something that you may like. I was interested in the history of Layman, which you published in THE TITHER, and I could but wonder if the experience I have had in distributing his literature would be of any interest to your readers. When 'What We Owe and How to Pay It' was published I began to distribute it and so on with every good pamphlet. I have

# THE TITHER

no doubt, in the last forty years, given and sent out thousands of his tracts. All my life I have been a tither. My father was a tither of the truest type. Layman is from January until September older than I am. He is no happier man than I am a woman, though it is eleven years since I have walked. Prayer, writing, and distributing gospel literature, have been my joy.'''

## A GOOD SHOWING

We notice in one of the Baptist papers that the tithers in that denomination in the state of Georgia, amount to over ten thousand, as an increase over last year. This is "going some" and we take off our hat to Georgia's tithing Baptists.

## TITHING LITERATURE PUBLISHED BY THE LAYMAN COMPANY

For many years we have been publishing pamphlets of different sizes and prices, chiefly of from 16 to 24 pages. We now have condensed the contents of those we shall continue publishing, eliminating the less important portions and reducing the number of pages to a minimum of 6 and maximum of 8, all in folder form, and all but two at the uniform price of \$1.00 per hundred.

Following are the new prices per hundred copies:

No. 2—What We Owe and How to Pay It*	\$1.00
No. 3—Thanksgiving Ann	1.00
No. 4—Is Tithing Worth While?	1.00
No. 5—Is the Tithe a Debt?	1.00
No. 7—Obedience the Master's Test.	1.00
No. 9—Objections to Tithing	1.00
No. 12—Does Tithing Pay?	1.00
No. 13—Does a Tenth Belong to God?	1.00
No. 15—Reasons for Tithing	1.00
No. 16—Talks with Money	1.00
No. 19—How to Tithe and Why; also in Spanish	1.00
No. 20—Proportionate Giving	1.00
No. 21—The Deacon's Tenth	.75
No. 23—That Tithing Sermon (small)	.75

We shall continue to publish the following in their present form:

No. 6—Adventures in Tithing, each 10 cents, per doz.	\$1.00
No. 8—A Tithing Autobiography, each 5 cents, per doz.	.50
No. 22—A Tithing Account Book, each 10 cents, per doz.	1.00

The prices given above include prepaid postage or express.

(Pledges for the "America Tithers Union" free.)

Address: The Layman Company, 143 N. Wabash Avenue, Chicago, Ill.

\*Formerly this pamphlet had three divisions, Arguments, Directions and Testimonials. Only the Arguments appear in the new edition. New and later testimonials are published in No. 12, "Does Tithing Pay" and Directions in No. 19, "How to Tithe and Why."

Some folks must think the Lord's tithe the income tax, the way they try to dodge it.

We know men who, judging by the lives they live, must think themselves gas mantles—have to be burned out before they can shine.

The way some folks sing the National Anthem, they would repeat the multiplication table for the Lord's Prayer.

## A CHRISTIAN WILL

Mr. John T. Stone, president of the Maryland Casualty Company, recently died of pneumonia. He was sick only a short time, and his death was a great shock to the world and the churches of Christ. He created the great company of which he was president, and conducted it to commanding success. Although receiving in later years a large salary, he was very liberal, and it was a distinct shock to the public, when he was gone, to find out that he died a poor man.

The press of this city spoke of him in the highest terms as a Christian, and fearless in standing by what he believed to be right. For many years he has been a force for righteousness in Maryland. He was a member of the Methodist Episcopal Church. We are calling attention to this Christian leader chiefly to quote a paragraph from his will as it appeared in an evening paper. The paragraph is as follows:

"As my beloved wife and I have for many years regarded ourselves as God's stewards and have endeavored by His guidance to administer our affairs as such, I do not bequeath any portion of my

estate otherwise than above set forth, but I earnestly commend to my descendents that they likewise regard themselves; that they systematically distribute in the service of God and for the good of mankind, at least one-tenth of their income, which the Scriptures indicate to be God's least requirement, and in addition thereto the largest possible free-will offering in gratitude for His most precious gift of redemption through His only begotten Son, our Lord and Saviour Jesus Christ."

What an easy road the church would have if all men were to follow the path of this good man in practicing stewardship, and give to the Lord one-tenth of their incomes.—*Methodist Protestant.*

## IS THERE A REACTION AGAINST GIVING?

There are indications that a reaction against giving has set in. This is the view of some of those who led in raising millions of dollars in the various church, eleemosynary and patriotic drives. Have people given to their limit for Near East Relief, Jewish Relief, Red Cross, Liberty Loan, Interechurch and Men and Millions Movement?

We scarcely think so. True, the world has never seen such giving as during the last four years. But then neither has the world ever seen such getting. Many have given only thousands where they have made millions.

If the wave of giving in receding it is no good sign. The only thing that can save the people who make vast sums of money is large, yea, even prodigal liberality. It is a sad thing when the bank account grows more rapidly than the soul. Great wealth controlled by a hard heart is a danger center whether in the church or in the State. The money blight is the greatest blight that can befall individual, church, or nation. The only way to prevent it and the only way to cure it when it comes is the cross. Sacrifice can save the soul.

We shall tremble for America if the people begin to love their money so well they will not give it for Christian purposes. When people do not use their means for ennobling humanity they always use them in a way that dissipates their mental power and their moral energies.



# THE TITHER

A glimpse of what this means may be gathered from a report about conditions in one, it might be any one, of our great American cities. This report says:

The vast profits made during the war are in the hands chiefly of those not accustomed to contribute heavily, and now little minded to do so. Instead, the newly rich are pouring money into theatre-ticket agencies and the pockets of those who sell diamonds and automobiles.

The "drives" and "campaigns" may have been spectacular. They may have applied high pressure methods which made some uncomfortable. Yet they were a kind of evangelism needed to save men from ruin by their very success.

One of the most urgent messages for the hour is, and will be for a long time to come, the gospel of liberality and the consecration of money. It is the only way to make wealth a blessing and not a curse.—*Christian Evangelist*.

## AN EXPERT EXTRACTOR

Willie had swallowed a penny, and his mother was in a state of alarm.

"Helen," she called to her sister in the next room. "Send for a doctor; Willie has swallowed a penny!"

The terrified and frightened boy looked up imploringly.

"No, mamma," he interposed, "send for the minister."

"The minister?" asked his mother, incredulously. "Why the minister?"

"Because papa says he can get money out of anybody."—*London Tit-Bits*.

## THE TITHERS' CORNER

By Layman

Under date of March 31, the Rev. E. M. Belaney, pastor of the Rivermont Avenue Presbyterian Church, Lynchburg, Va., writes:

"The splendid supply of tithing literature came in due time and has been used to the best advantage. Our stewardship campaign closed Sunday with an increase of over one hundred per cent in pledges for the ensuing

year. The best thing is that we now have forty-five tithers signed up and others have decided to become tithers.

*We expect to continue our efforts along this line throughout the year.*

We are having a real revival of *stewardship and religion*, which are always inseparable. Your literature has factored greatly in bringing about our blessing and spiritual awakening."

I have asked the printer to italicize the above sentence regarding continuing the work throughout the year. This method, in my judgment, is greatly preferable to "drives." Education in tithing does not differ from all other education.

\* \*

This letter from Toledo, O., contains merited enthusiasm:

"Some time ago you sent me a supply of tithing literature for the Maumee Presbyterian Church, a Church which has been aided by the Home Mission Board for thirty years, and which previously has raised \$700 annually for the minister's salary. The literature you sent was read by Church officials and one of your pamphlets was mailed to each member of the Church preceding the financial canvass. The canvass was a decided success. The canvass produced \$2,300, which has enabled them to call a minister of ability at a salary of \$1,800 per year and manse. I feel very sure that your tithing literature had much to do with the present hopeful condition of the Church.

"T. L. RYNDER."

\* \*

The following letter is from Dr. Richard O. Flinn, pastor of the North Avenue Presbyterian Church, Atlanta, Ga. I call especial attention to his methods. They mean education rather than "drives" to secure results, and are preferable, in my judgment, for that reason.

"As a result of several sermons and the distribution of literature and stewardship cards furnished by you, I have received the signature of seventy-three in my Church who have accepted the principles of Christian Stewardship and have pledged themselves to set aside regularly a portion of their income for Kingdom pur-

poses. Only one of these so far, as the record shows, has been a previous tither.

"I expect after Easter to begin another educational campaign on stewardship, and would like to take advantage for your offer to send more literature. I have already distributed 'How to Tithe and Why,' 'Is the Tithe a Debt,' 'Thanksgiving Ann.' and 'Talks with Money.' I would like for you to send me, if you can spare them, about five hundred copies each of 'Reasons for Tithing' and 'Proportionate Giving,' by Robert E. Speer.

"I wish to express my sincere appreciation of the great work you are doing in the publishing and distribution of this literature, and to assure you of the pleasure it gives me to co-operate with you in every way possible in getting it into the hands of Christians and of trying to persuade them to adopt the tithe as a beginning. In childhood I adopted the tithe, but, like yourself, have long ago grown past it in free-will offerings."

## THE THIRD MILE

With this issue of THE TITHER we start on the third mile. Conditions beyond our control forced us to reduce the size from its original form, but we have also reduced the price from one dollar to fifty cents the year.

The encouragement that we have received, the many good and inspiring letters written us, together with the converts that we have been able to make to the Bible way of giving, give us strength to go forward.

It should be borne in mind that the Editor of THE TITHER does his work without salary and produces the paper with little snatches of time that he may have between trains, after a meal, or some little thought that would naturally come his way by being entrusted to the editorship of a weekly, 16 page, Church paper.

We covet the continued co-operation of our friends and thank them for past favors.

# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. III

BURLINGTON, N. C., JULY, 1920

No 2

## NOTICE

Beginning with this issue of The Tither the price is to be strictly in advance. Your label will indicate whether or not you are to receive another copy without renewing. Our custom will be to discontinue promptly. Cost of production and good business demand the announcement and adherence to this rule.

### THE TITHE AS A BUSINESS PROPOSITION.

In all channels of the business world there are no such financial propositions offered as that which the Lord presents in the system of paying tithes.

The slippery financier will offer the return of a very large profit on questionable security. The more unstable the proposition is, the more unlikely is profit to materialize, the greater the promises made. And usually both interest and principal are lost.

The more conservative banking institutions offer four or five per cent for the use of your money, for which much time, personal energy, and self-denial were required to accumulate, and even here it is not always safe.

Many other lines of legitimate business bid for the investment of your money and offer therefor a small margin of profit, but none ever have or can duplicate God's financial plan, whose covenant with the tither yields to the investor an enormous profit while based upon an absolute guarantee.

For the Lord proposes under his tithe covenant to form a life partnership with each and every one who will trust him, and place with them his talents and pounds, his gold and silver. "and the cattle on a thousand hills." He will furnish the soil and seed, the warm sunshine, refreshing showers, and evening dew.

In fact, "all his goods" with his divine energies, represent ninety-five per cent of the entire partnership investment, while the human investment of service represents the other five per cent.

Under this covenant and upon this investment the Lord asks for himself

ten per cent of the net earnings, and most liberally allows the other ninety per cent for the service and use of his co-partner. Think it over! Only ten per cent for ninety-five per cent of the investment! And to you ninety per cent for a five per cent investment!

Truly it was Paul who planted, Apollos who watered, but it is God who giveth the increase.

Is it not remarkable that the profit hunters of our day should turn away from such immutable promises and alluring prospects?

But because of unbelief and lack of trust the world and Church pass it by.

The man of faith and trust welcomes such co-partnership and will deal faithfully with the Lord.

Jacob has been censured unduly for his "selfish" spirit at Bethel, when he placed his many needs before the Lord, and on condition that these be supplied covenanted to "surely give the tenth unto thee."

That his vow was acceptable unto the Lord is proved by the manner in which the Lord was pleased to faithfully keep his part of the covenant, and for Jacob it was certainly a most profitable investment.

Today one of the wisest and most profitable acts is the investment of life, service, and property with God, who is ever ready to accept and bless.

The tithe covenant furnishes the Lord a most excellent reason for blessing and prospering those who agree to share with him on the tithe basis the profits of the year. The more he gives, the more he will receive.

Some special promises are made to those who honor God and themselves by paying the tithe.

It is the unanimous testimony of those who have truly tested God's promises to the tither that he always remembers to be gracious, and literally as well as spiritually fulfills in abundant measure such wonderful promises as these.

Why, then, are not all tithers? Is it not because the Lord's promises are discredited and from lack of trust people refuse to unite their pocket-

book, bank account, and business with the Lord?—*Evangelical Messenger.*

### LOYALTY IN GIVING.

*The Presbyterian* sounds a warning against the growing habit of thoughtless giving to every movement or organization that holds out its hand, resulting in the dissipation of Christian resources and lack of consideration for the authorized work of the Church:

There was never a time, perhaps, when so many organizations, other than the Church, appealed to Christian men and women for support; and so never a time when so much of the wealth of Christians was directed to objects independent of the Church's control. Beyond question, many of these objects are altogether commendable, and as such are entitled to, and should receive, the support of Christian men and women. We are far from supposing that only money given through the Church is "given to the Lord." We do believe, however, that the Church has a claim upon our benevolences that is not equaled by any other institution or organization. Other institutions and organizations are transient in their character, and too often irresponsible in their management, while the Church is a permanent institution, because built upon Christ and His apostles.

Moreover, the Church is the only one divinely-appointed means for the evangelization of the world, so that the growth and prosperity of the Church means more for the permanent betterment of mankind than aught else. As James Stalker has said, "While ordinary benevolence may feed the hungry and clothe the naked, evangelization enables the poor to feed and clothes themselves; because it touches the springs of manhood and self-respect and transforms the whole condition from within." When we contribute through the Church we contribute through an institution of proved efficiency, not only as regards eternal, but as regards temporary values. If, therefore, we would place our contributions where we have the best reasons for supposing they will accomplish the most good, we will make the Church the chief channel of our benevolences,



## THE TITHER

## THE TITHER

C. B. RIDDLE, : : : Editor

Entered as second-class matter June 18, 1918, at the postoffice at Burlington, North Carolina, under the Act of March 3, 1879.

FIFTY CENTS THE YEAR

### EDITORIAL

#### THE WORLD'S CONTRIBUTORS.

No doubt the Interchurch World Movement has brought several very valuable lessons to the Protestant family. The lesson which *THE TITHER* is interested in is that learned in regard to what the Movement termed the "friendly" citizen. Good and great men in the Movement decided that there was a group of people outside of the Church who were "friendly" to it, but had not fully entered into its work because of the unbusinesslike methods of the Church. The Interchurch World Movement sought to secure a very large contribution from this group but made the discovery that it could not be done.

This leads us to ask the question if such a group really did exist. It has been the experience of men who have been more closely connected with charitable work than others, that the supposed "friendly" man out of the Church is the least giver. If you undertake a good thing, regardless of its connection to the Church, it is the Christian man who gives and gives liberally. The outsider, the "friendly" man, of course, will contribute a small amount, but usually does it for the sake of courtesy or to get rid of the solicitor.

It is the *Christian* who gives and can be depended upon. One of the great principles of Christianity is that of giving, and no person can be a real Christian and not have the desire to give. It may be true that he may not have the means of giving, but the Christian will have the will and mind to give.

And those of us who have made up our minds that the "friendly" fellow stands aloof from the Church because he does not see business in the Church are somewhat mistaken. In fact, if you will go to some of these "friendly" fellows and talk with them on the subject you will find how greatly they are surprised at the fine business methods which the Church uses in the recommendation of their work.

The man outside of the Church usually criticizes the business of the Church in one way only: *He does not always approve the un-systematic methods used in financing the Church*, but says nothing about the administration. The business man outside the Church will always approve systematic financial plans for the carrying forward of the Lord's work.

More business men should be counseled with on the matter of Tithing and Christian Stewardship. It falls in line with their business. They are in the habit of laying aside a certain amount for rents, insurance, taxes, repairs, emergencies, etc., and the laying aside of one-tenth of their income for the Lord's work will appeal to them from a business basis to mention none of the spiritual results which would certainly come if systematically and conscientiously followed.

#### STEWARDSHIP'S BY-PRODUCTS.

"Stewardship means the releasing of spiritual resources and setting the Church at the task of world conquest." Such is the assertion of the pastor of the Methodist Episcopal Church of Gardner, Massachusetts, who further adds, "We simply cannot intercede for the world and then be indifferent to its condition." This conviction is perhaps inspired by the experience of the Gardner Church in the Centenary Campaign. The record of the past few months in Gardner Methodism certainly abundantly supports the pastor's assertion.

Rev. W. F. Preston, who was pastor of the church last year when the campaign began, believed that a month was not long enough adequately to present the doctrine of stewardship. He outlined a series of sermons covering nearly four months on various phases of the stewardship principle. In January, as a result of several sermons on the stewardship of life, he had thirty decisions for Christ, and three young people offered themselves as candidates for missionary work.

The month of February was devoted to the stewardship of property, and at the end of the month the pastor had enrolled forty-five tithing stewards out of a resident membership of less than three hundred. Follow-up work had brought the number up by Conference time to one hundred and six. When the financial campaign was put on, this church, with a quota of \$4,251, subscribed over \$10,000. The benevolent budget for 1917-18 was \$1,657. This year it is \$4,845.

That this participation in Methodism's world program has not sapped the life of the church is evident from this latest word of the present pastor, Rev. William Shaw. "In addition to the regular church activities," Dr. Shaw writes, "we have established a Community Girls' Club and Community Center, employing a deaconess and one other worker. This work includes a rest room and classes in which over sixty girls are enrolled." It is this paper's observation which leads to the conclusion that people cannot remain indifferent concerning the objects of their intercession.—*N. Y. Christian Advocate*.

#### TITHING TESTED TURNS TABLES.

The *Northwestern Christian Advocate* tells how tithing succeeds in Wyoming: "One year ago the Wyoming Conference agreed to take seriously the prophet's challenge to tithing. They adopted the 'storehouse system' of tithing, which means the organization of a storehouse association in every local Church. Each tither brought his tithe into the treasury of the association, the income being divided according to an agreed schedule. Forty per cent goes to the current expense budget, forty per cent to the Centenary, and twenty per cent to a contingent fund. Tithers are not then asked to make further contributions to the Church or its benevolent causes. The contingent fund takes care of all dues to societies and so forth. The Conference reports one hundred and forty-five associations, with forty-five hundred members. An advocate, called the Storehouse Advocate, circulates to the extent of twenty-five thousand copies in the homes of the Conference. The reports show that twenty-eight hundred and ninety-three storehouse tithers contributed \$18,421.86 and seventy-eight hundred and sixty-five non-tithers contributed \$11,445.76, or tithers contributed at the average of \$6.50 and the nontithers at the rate of \$1.50 each for the period during which the plan has been used."

#### TITHING LITERATURE AT LESS THAN COST OF PRINTING.

We hereby offer to send to all ministers who are interested in tithing, samples of 18 tithing and stewardship pamphlets, any or all of which we furnish, two at a time, gratis postage paid in such quantities as they can wisely use at *one half the published price*. This is less than the present cost of printing.



## THE TITHER

If they have not already been circulated we advise "Thanksgiving Ann" and "How to Tithe and Why" for the first order. The price of each of these is \$1.00 per hundred. Remit at the rate of 50 cents per hundred.

This offer will stand until further notice.

THE LAYMEN COMPANY,  
143 N. Wabash Ave.,  
Chicago, Ill.

### HOW TITHING WOULD ENRICH THE CHURCH.

(The Anderson, S. C., Daily Tribune.)

If the practice of tithing became common, it would be comparatively easy to shoulder the burden of the church and to make certain the success of all such great enterprises as the Interchurch World Movement. Among all the churches recently there has been manifested an interest in tithing, and *The Baptist (Chicago)* reminds us that "the argument for this practise from the Biblical standpoint is strong," while "equally powerful is the argument from results, both spiritual and financial. In answer to its own query whether the church can carry through its great program and take the gospel to the multitudes who are yet untouched, it republishes calculations made by the Interchurch World Movement to show what could be accomplished by tithing:

"The total expenditures of American Protestant churches for the year 1918, including both local expenses and benevolences, were \$249,778,835. If two per cent of the members of these same churches had an income of \$5,000 a year and tithed it, they could pay all the expenses of the churches for that year. If four per cent had incomes of \$2,500 and tithed, or if five per cent had incomes of \$2,500 and tithed, or if five per cent had incomes of \$2,000 and did the same, or if two members in each twenty-three had the income of the bricklayer—\$6.25 a day—and tithed, they could pay this entire amount. The Alabama waitress gets, without tips, 57 cents a day. This is the lowest wage known in the United States. If one out of every two Protestant church members in the United States gave a tithe of this wage, all the expenses of a year like 1918 would be paid and there would be a balance of \$10,681,278. If every member gave such a tithe, namely, 5.7 cents a day, the total would pay for all the 1918 local expenses and benevolences and leave a margin of more than \$270,000,000. The small sum of 13.7 cents a day

from each member of the Protestant churches of this country would maintain all church expenditures on the 1918 basis and provide for new work throughout the world \$1,000,000,000 a year.

"In 1918 the average contribution of the members of the Baptist churches in the territory of the Northern Baptist Convention was 3 cents and 3 mills a day. Every one of these members spent much more than that each day on pleasures and luxuries. If this average could be increased to 5.7 cents a day, we should not only raise the money we are now after, but have a substantial margin. If this average could be further increased to 10 or 15 cents a day, the Baptists would do a world work of unprecedented power."

In Cincinnati a manufacturer named Truesdale gives away regularly the first tenth of his income, runs his business so decently that his men never strike, and says he does this commendable thing because his business belongs, not to him, but to his Creator, writes Rollin Lynde Hartt in the New York Evening Post. When the Methodists began rounding up stewards a year ago, during their drive for \$105,000,000, they definitely set out to establish "sound and permanent habits of giving," and one of the less-heralded goals of their centenary was "a million tithers in Methodism." They raised \$113,000,000 and secured 210,000 tithing stewards. A farmer gives the fruit of every tenth tree in his prize orchard; another gives every egg laid on Sunday; a colored broom-maker in Mississippi gives every tenth broom. Pig clubs and chicken societies in the South give every tenth pig, every tenth chicken; and a diamond merchant gives every tenth diamond. It was feared when the stewardship movement began it would have a chilling effect; "but it is a commonplace in the history of religion that great exactions, far from serving as a deterrent, serve as an attraction, and stewardship has turned out to be actually an instrument of evangelism." As to whether we can spare the money, *The Herald of Gospel Liberty* says:

"Of course we can. We now spend more for almost everything by the day, by the week, by the month, and by the year than we do for the Kingdom. We spend ten cents a day for car-fare, five cents for telephone calls, and we give the church 2.7 cents per day. We are paying on the averagedollar

\$1.50 per week for room rent. We spend forty cents for ice cream and candy, twenty cents for moving pictures; and we give 18.9 cents per week for the church."

### HOW I CAME TO TITHE.

By Mrs. C. H. Chapman, Crawfordville, Ga.

When about fifteen years of age I united with the Baptist church. At that time tithing was discussed but little and practiced less. In the course of time the subject was brought before the churches and conventions, and discussed through the religious press. Much of the information I gained was through *The Christian Index*. My parents did not tithe, but taught their children, by both precept and example, to contribute to home and foreign missions, as well as other benevolent objects. Yet deep down in my heart I felt tithing was the Scriptural plan of paying the Lord, after paying the tenth we were ready for free-will offerings.

The time came when I was debating in my mind whether to make a certain purchase, having at the time but little cash at my command and no income except from my own labors, with another member of the family besides myself to support. I consulted with a friend on the subject of my anticipated transaction; he replied, "It will take you seven years to pay out." I did not see how I could tithe with this debt hanging over me. My mind was not at ease. As on former occasions, I talked with the Lord about it, and, like Jacob, told Him if He would bless me and enable me to pay this indebtedness I would then tithe. At the end of three years I had paid every dollar I owed and had sixty dollars in cash left.

You need not hesitate to trade with the Lord, He will keep His part of the contract. If I had trusted Him to the extent that I should and tithed when first convinced it was my duty He would have blessed me more abundantly. Ever since I cancelled my debt one-tenth of my gross income has gone into the treasury of my God. I never derived so much pleasure in contributing to the cause of my Heavenly Father as I have since I've been tithing. Notwithstanding this fact, my conscience was not easy. I remembered I was still in debt to the Lord. There was a time after I was adopted into His family I did not tithe. At the close of each year I was always very particular to pay every dollar I owed for material things, so



## THE TITHER

I could look into the face of my fellow man and say, "I owe you nothing." Not so with my God. I made a rough calculation of all I thought I owed "The Judge of all the earth" and cast it into the treasury. Never had I felt so free and easy since the day of my regeneration. "After ye have done all these things say, 'I am an unprofitable servant, I have done only that which is required of me.'"

### WOULD COMMENT BE CRUELTY?

On page 122 of "Money the Acid Test," a text-book on stewardship, after classing tithing as God's "Kindergarten Method" the author says:

"God has taken time to slowly train the race, leading mankind up by almost imperceptible gradations toward the ultimate standard. Growth in the grace of giving seems to have been very like the leading of a little child up a pair of stairs."

On pages 122-9 he writes:

"When once the grace of giving is established in the human consciousness the scaffolding of statutes and ordinances is removed."

In the light of the following statistics under the head of "Small Giving," copied from *The Watchman*, comment on the above extracts from "Money the Acid Test" would certainly border on cruelty.

"The members of the Northern Baptist Church have been giving at the rate of a tithe of 33 cents or 3.3 cents per day for their local expenses and benevolent enterprises.

"The United Brethren Church has been giving a tithe of 37 cents or 3 cents and 7 mills per day for all local expenses and benevolences.

"The Presbyterian Church has been giving a tithe of an income of 56 cents or 5.6 cents per day for its entire local and general work.

"The Congregationalists are doing a little better. They gave a tithe of 61 cents or 6.1 cents per day for all purposes."

### THE FINAL RESULT.

Whenever we trifle with sin, we may expect to reap the consequences. We cannot obey in half and then claim obedience for the whole. A man who excuses his dishonesty by saying that he goes to church on Sunday falls in with the class with Saul. A man who excuses himself for making money out of vice by saying that he pays the Lord a tenth is in the class with Saul. The man who begins to protect that which God would destroy is laying

the foundation for the destruction of his own character, if not for his own life. Saul died on the field of Gilboa, as is recorded in the first chapter of Second Samuel. Note there that an Amalekite claimed to have killed him. If Saul had been obedient to the words of the Lord, such language never could have been written. Dr. F. B. Meyer says that if we spare what God has commanded us to destroy, it may destroy us later. It is the business of men to obey the Lord. Obedience still is better than sacrifice. No sacrifice of any character is able to atone for disobedience in heart and disobedience in action. The Lord wants allegiance first of all, and that is marked by obedience to his command.—*Religious Telescope*.

### STEWARDSHIP.

Mine, all mine, I early said,  
And held my meager store  
As if my own, yet wanted more  
To use, to keep, or waste,  
As I inclined.

Mine and Thine, I later said,  
When, touched by power divine,  
I doled a portion of my goods  
To further on His cause  
And win His smile.

Thine, all Thine, I gladly said,  
As, knowing that His claim is first  
To all that I possess or hope,  
And given me to use  
As He directs.

*The Indian Witness.*

### ROLL UP YOUR SLEEVES.

When the scoffers scoff, and the mockers mock,  
And the knockers stand at the side and knock,  
Just roll up your sleeves and buckle in,  
And stick to your task, and you're bound to win.  
If the thing's worth while you are sure to hear  
The doubters doubt and the jeerers jeer;

For never a victor has arisen yet  
But somewhere the jibes of the wise has met.  
So, deaf to the scoffers, just work along,  
And stick to your dream till you know it's wrong,  
And toss them a smile when you hear folks mock;  
It's a healthy sign when the knockers knock.

—Detroit Free Press.

### ON THE INSTALMENT PLAN.

Our British cousins seem to think we have peculiar ways of getting our D.D.'s over here. A London newspaper relates how the congregation of a Southern church, being desirous of honoring their pastor, wrote to the dean of a certain faculty: "We want to get our beloved pastor a D. D. We inclose all the money we can raise at present. Be good enough to send one D. now. We hope to raise sufficient for the other D. by and by."—*Boston Transcript*.

### LATE, BUT GOOD.

The Literary Digest offers each week a prize of \$50 for the best argument in compact form for better salaries for teachers. The editor of the Reporter humbly submits to the editor of the Digest this bit of pathos:

"What shape, madam, was the pocketbook you lost?"

"Flat. I'm a teacher."—Chicago Principals Club Reporter.

A suburban housewife relates overhearing this conversation between her Cape girl and the one next door:

"How are you, Katje?"

"I'm well; I like my job. We got cremated cellar, cemetery plumbing, elastic lights and a hoosit."

"What's a 'hoosit,' Katje?"

"O, a bell rings. You put a thing to your ear and say, 'Hello,' and then some says, 'Hello,' and you say, 'Hoosit.'"—Johannesburg (South Africa) Times.

A hotel man was invited to dine at one of the college fraternity houses.

"I hope," said one of the hosts, "that you will make yourself feel at home here."

"It seems that I should," replied the landlord, as he glanced over the table. "I see plenty of my silverware."—*Stanford Chaparral*.

### HINTS FOR THE HOME.

An outworn Ford body, bent to a new design and covered with cretonne, makes a cute umbrella stand for the hall.—*Detroit Motor News*.

"My sermon on thrift made a tremendous impression on the congregation."

"How do you know?"

"I could tell when I counted the collection."—*The Home Sector*.



# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. III

BURLINGTON, N. C., AUGUST, 1920

No. 3

## THE TITHER

C. B. RIDDLE, : : : Editor

Entered as second-class matter June 18, 1918, at the postoffice at Burlington, North Carolina, under the Act of March 3, 1879.

FIFTY CENTS THE YEAR

### EDITORIAL

#### UNCLE SAM'S MONEY.

##### Some Things You Must Not Do With It Even When It is Yours.

Our country does not lose claim to money when it puts it into circulation. You may say, "My money is mine, and I can do what I please with it"; but if you carry out that theory in certain directions, you will land in jail.

The Providence Journal prints an interesting interview with a United States Secret Service agent; we got these points from it:

Of course you know that you must not counterfeit money of any kind—banknote, treasury note, bond, or coins. But do you know that you must not make a painting or a drawing of any United States money? Some paintings of bills have been made so cleverly that men have even tried to pick them off the canvas; but such a painting would be confiscated today, and it would go hard with the artist. Barrels full of gold coins have been painted as if tipped over and the coins running out, and all so perfectly natural that one's fingers itch to reach in and grab a handful. Such a triumph of the pictorial art is now forbidden. It is a form of counterfeiting, and a provocative to it.

The law goes so far in this direction that it will not even allow you to take a piece of money and photograph it;

photographing money is a step in the process of counterfeiting it. Indeed, you cannot legally do much with your money except store it away, or use it for buying something, or give it to somebody.

Merchants need to be very careful how they use money in their window displays. They can lay a dollar bill upon an article to indicate that it is sold for a dollar, but that is about as far as they can go.

Once a Providence shopkeeper put into his window two bank-notes of the same value, with a placard asking the public to tell which was the genuine one. As a matter of fact, both were genuine; but the Secret Service agent made him take those bank-notes out of the window. The display would tend to throw suspicion on good money. Uncle Sam's money is not intended for advertising purposes.

It used to be a popular thing for jewelers to drill holes in gold or silver coins and sell them for charms; but that must not be done now. The coins are thereby mutilated, and they might get back into circulation.

For the same reason, jewelers are not allowed to fasten pins and catches to coins, thus converting them into breast-pins. About as far as you can go in this direction, if you have a rare coin or a coin valuable because of some association, is to have a setting made for it that will leave it just as it is, and hang it for display from the setting.

One jewelry firm in Providence once had the bright idea of hollowing out silver dollars and arranging part of the face so that it would spring back and disclose the face of one's sweetheart. These dollars were to be sold at pocket-pieces, but the Government put an emphatic end to the scheme.

Henry C. Dorsey used to have Bible verses printed on new, clean dollar bills which he would give away to the needy or to men whom he wanted to reform. Today he would be obliged to have his Bible verses printed upon pieces of paper separate from his dollar bills.

The United States is not only thus careful about its own money, but it takes thought for the money of other lands. It does not allow foreign money, any more than American money, to be counterfeited in this country.

Have you noticed how much less frequently we hear of counterfeit bills and coins than we used to? Ask any business man well along in years and he will tell you that this is so. Uncle Sam's watchfulness has had this fine result.—Exchange.

#### TWELVE REASONS FOR TITHING.

(From the Woman's Missionary Magazine)

1. The gospel ought to lead men to do more than pagans and Jews. The Jews and pagans have at least a tithe.
2. The Jew and the pagan faced no fewer difficulties in the way of practising such principles than we face. They lived in lands that were poor.
3. We need some practical abiding principle like this to make sure that stewardship is a reality in our lives. Those who begin to practise tithing find that they were formerly robbing God.
4. The tithe had its reason in a deep need of human nature or God would never have ordered it. God does not need the tithes, but tithe-giving is needed by man.
5. Money is the most perilous thing with which we have to cope, next to the sensual nature. The warnings in God's Word against covetousness are evidence to the truth of this.



## THE TITHER

6. Our Lord Himself recognized and approved the tithe. He said, "You give tithes, and this you ought to have done."

7. There is no objection that holds against the tithe that does not hold also against the principle of the Sabbath day. Both rest on Old Testament appointment and New Testament recognition and adaptation.

8. It is the only sure way of giving God His rightful share.

9. It is only thus that the causes of Christ in the world will get what they need. The adoption of the tithe would pour into the treasuries of the church all they need for the work Christ has directed us to do.

10. I think every one will find that the acceptance of this principle marks a distinct era of spiritual enlargement in his life. Those who become tithers have always testified to this.

11. It may bring the great religious expansion and awakening for which we long. "One more revival, only one more is needed: the revival of Christian stewardship, the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day."—Horace Bushnell.

12. "I believe in this principle, because, regardless of anything that will flow from it, it is fundamentally right. It does not matter whether it pinches or cramps, we believe in it because it is right."—Robert Speer.

### CHURCH FINANCE

Some Present Day Suggestions On Financing the Work of the Church—A paper read by E. E. Terrell before the Workers' Conference of Wilmington Yearly Meeting, June 16, 1920.

A. G. Gordon says: "In touching the money question, we touch the most vital point pertaining to the conservation of the spiritual power of the church."

"In Christian work, money is like the cipher, worthless in itself but multiplying many fold the value and effectiveness of the other factors."

If we would conduct our business as most churches do, the sheriff would very soon close us up. The greatest proof to the divine origin of the church is the survival of its unbusinesslike finance methods.

The finance methods of many churches have been a scandal, hampering the kingdom at every point, spiritually and materially.

Recent years have seen a vast improvement.

Ministers and church officers are at last facing the need of business methods and are seeking to introduce plans which will be both scriptural and successful.

As a result God is fulfilling his promise and pouring out a blessing. Missionary gifts from American Churches have doubled in eight years. Church efficiency is increasing at every point.

We must inculcate business sense in Church business.

The ever member canvass has enlisted men and women for larger and greater tasks.

Larger offerings increase interest and induce loyalty to attend to the work of the church, "for where our treasure is, there will our heart be also."

The end is not yet. The best is yet to come. The Interchurch World Movement is an advance. Many more are tithing their income since the publicity of the World's Forward Movement has enlightened them.

Our financial methods and ideals must be further studied and perfected, just as the purchasing manufacturing and selling of any article offered to the public.

We must plan our church business in such a way that we can get hold and keep the respect of every intelligent banker and business man of every community.

We do not need to resort to emotional appeals, spasms, sell chances or hold money-making socials or bazaars, which only weaken and discredit the position we wish to attain and maintain.

Finance methods in a successful church will conform to the spiritual purposes and Scriptural principles which should govern in a church. They must not hinder

—they must directly advance the spiritual and social, the missionary and evangelistic goals of the church.

Giving should be an act of worship, a weekly reminder of Divine ownership and sovereignty and of man's stewardship and partnership.

The Bible calls for weekly offerings from every member, rich or poor, and no church is fully successful as to finance until it has thus led every member to bring gifts to the service every Sabbath, to be solemnly dedicated to the Almighty, linking up their week's money-making with their prayers and praises.

### THE CHURCH TITHE—WHY NOT?

(By Rev. Henry L. Reaves in The Christian Observer.)

It is no longer a matter for argument that the duty of the individual Christian is to give the tenth part of all his income to the work of our Lord and Master. The experience of thousands of tithers bears testimony to the fact that God will undoubtedly bless beyond computable measure those who consistently give the tenth. God's promise in Malachi 3:10 cannot be broken.

Before the last Assembly in Charlotte, a group of laymen overtured the Assembly to put on a \$3,000,000 campaign for adequate buildings and equipment in our foreign work. Those of us who are carrying on from day to day and month to month in pitifully inadequate buildings with almost no equipment hailed the movement with joy as the answer to our prayers. We wish the Church might have seen fit to put these crying needs on the regular budget so that we might go forward in hope instead of barely marking time to that mournful tune, "Maybe Next Year—I Don't Know."

One reason a number of struggling congregations assign for inability to take on these added burdens just now is a building campaign at home. We cannot but recognize the real objection that this implies. Especially is this true with the greatly augmented building costs. And yet I wonder if there is not a way for even these burdened congregations to contri-



## THE TITHER

bute to a building fund abroad. The First Presbyterian church, of Tithersville, is building a \$20,000 plant to house the Sunday school and to provide an adequate church building. Being convinced of the value of the tithe in individual cases, the Ways and Means Committee decides to donate one-tenth of all that is raised to build a chapel in China (or Korea, Japan, Africa, Mexico, Cuba). Accordingly they forward \$2,000 to the Executive Committee of Foreign Missions to be used for the much-needed chapels called for by their recent survey of the field. (If the writer should be lucky, some of this money might be available for his field—especially since the Mid-China Mission's Survey Committee two years ago declared the South Soochow field to be the poorest equipped of any of our fields). The Tithersville building committee are not worried as to whether they shall be able to raise the whole amount for they have God's promise of blessing.

Moreover, they have a branch church—a vital interest in a particular part of the field. Forever banished are those lackadaisical meetings of "The Young Woman's Missionary Society." They now have a real program with "pep" in it. The girls are praying for little Chinese girls by name. The missionary in charge will be only too glad to supply these names and information as to when they are received into the church—as assuredly many of them will be with such a "prayer barrage" in working order.

The men's Bible class has something to keep attendance up—taking on the support of the native pastor for a starter. Tithersville is linked up with "Poh Tsah" and before long will have its own missionary helping to bring the Gospel to that part of China.

Above all, the pastor of Tithersville Presbyterian church is able to point out to his members the indubitable fact that the Church officially believes in and practises tithing. Is it not worth something to be able to make a showing like that?

After all is there any real reason why the above picture should be fanciful? I am persuaded that it is not fanciful! There are churches giving as much or more than five-tenths of their total in-

come to foreign missions. They will be able to give their own testimony as to the quickening power of such sacrificial giving. I wonder if any building committee has ever tried it? I wonder if there is not at least one building committee that is willing to "take God at His Word?"

*Soochow, China.*

### TITHERS IN THE METHODIST EPISCOPAL CHURCH

(Washington Christian Advocate.)

At a recent meeting in Chicago, Bishop Edgar Blake said: "When the Centenary closed successfully with \$115,000,000 subscribed, we had signed up about 204,000 tithing stewards, people who pledged themselves to tithe their income for the benefit of the kingdom of God."

As the result of that movement in the Methodist Episcopal Church we secured people commanding an income amounting to \$100,000,000 who have agreed to tithe that income every year for the benefit of the kingdom of God. As most of our readers know, Bishop Blake was elected bishop at the last General Conference of the Methodist Episcopal Church and has been assigned to the Paris Episcopal District. He will make his home in Paris, France, and will be the first Methodist bishop ever assigned to live in that city.

### HOW ONE CHURCH SET ITSELF FREE

(Ernest Colwell, in N. Y. Christian Advocate.)

*Editor The Christian Advocate:*  
Sir: I am the pastor of a two-point charge, the smaller one of which is a little church standing in the open country, with a membership of ninety. It is of the transformation of this church I write. Up to a year ago this church raised for all purposes, with its utmost efforts and by large demands upon its Ladies' Aid Society, \$500. This year it has raised about \$800 for its own use and \$650 for the Centenary, or in all about \$1,500, or three times as much as it ever raised before in its history for all purposes. If you had asked this loyal people if such a thing were possible a year ago they would have emphatically answered no. What has made this remarkable result

possible? Well, the pastor got interested in tithing and began to preach it, and finally a year ago organized twenty-eight of these farmer folks into a Storehouse Tithing Association, and the church has not only increased its pastor's and janitor's salaries and its offerings to benevolences, improved its property and raised its Centenary quota, but it has done all this without calling on its Ladies' Aid Society for a penny. There is a new spirit of self-respect in the church; no longer do we assume the attitude of a beggar in the community; we pay our bills, if we wish, before they are due. Moreover, being set free from the anxious questioning as to where we shall get the money, we are moving into wider fields of service to the people among whom we work, we are holding socials and suppers for which we do not charge and inviting the whole country side. One of our good men has secured a barn for our young men and boys to play basketball in and we are rapidly becoming the center of the whole life of our section of the community. The farm bureau meetings are held in our church and the outsider has begun to respect us as never before.

If we had simply preached tithing, with the individual administering money as his own, which belongs to God, it would have made a little difference to our church, but not much. But preaching and urging the biblical truth that the tithe should go to the support of the work of God as organized in His Church, the whole work of the church has been revolutionized. We have a happy band of tithers, who vote away their money for strictly Kingdom purposes and who would not return to the old slipshod, God-dishonoring methods for anything. I send you this in the hope that some other pastor of a country church may take heart to go and do likewise, and in the hope, a faint one, that you may be able to tell me why some of our readers are so afraid of the storehouse plan of tithing.

*Newark Valley, N. Y.*

"The State of California last year won 780 new tithers through the Tenth Legion department of Christian Endeavor," so writes Miss Angeline L. Townsend, Tenth Legion Superintendent of California C. E. Union.



# THE TITHER

## TITHING

(L. M. E. in North Carolina Christian Advocate.)

There is such insistence upon tithing now, with the result that more and more of us are returning to God the tenth which belongs to Him, feeling that we are giving only when our gifts amount to more than the tenth, that many of us are likely to forget that our Father wants something more of us than our money. He needs and wants us, ourselves, as gifts of love to Him. Shall we then give Him our money, even more than the tenth, and refuse Him ourselves? It is easier to give money than service, and more selfish when given without service—when we give Him our money which often costs us nothing, and give our time and efforts to those pursuits we prefer. Suppose every one of us, His children, should set apart a tenth of our time and spend it in some sort of service for Him, how great would be the work done! What is a tenth of one's time? A little more than sixteen and three-quarters hours a week, or a little less than two and a half hours a day. Do I give Him in service the time that belongs to Him? Do you? We must give Him our money because that is needed to carry on His work in the world, but we should remember that often a small gift with the personal touch is more valued by the one who receives it, than is one representing only much money and nothing of one's love and thought in the making of it, and such service increases our love for the one upon whom it is expended; thus the more we serve Him, the greater our love for Him will be, and the more He will bless our service in making it bring forth results to His honor and glory.

THE TITHER is a very worth while paper and I find it of value to me in my work as Tenth Legion Superintendent.—A. L. T., California.

I enclose remittance for which you will please send me your excellent paper, THE TITHER, for two years.—W. S., Pennsylvania.

## HOW DO YOU PAY YOUR MINISTER?

(Exchange)

Not as a church but as individuals. Not how much do you pay but how do you pay?

Church members may, I believe, be divided into three classes: (1) Regular, conscientious givers; (2) Irregular givers; (3) Non-contributors.

Every one knows and appreciates the regular, conscientious giver; no matter how large or how small may be his subscription towards the minister's salary he can always be depended on to pay promptly without any prodding. In many cases his subscription is small, not because he wishes it so, quite the contrary, but he is a man of small means and must make that little go a long way. But he is the man upon whom the church can depend; one of the vast army of small salaried men who do most to uphold and carry forward the work of the church. Without such givers as these, not only the minister, but the entire work of the church would suffer.

Then there are the second class, the irregular givers. They constitute quite a large portion of the membership. They are good people, well meaning. They cheerfully make their pledges and quite as cheerfully pay whenever they attend services. But if anything prevents them from attending church services for one or two Sundays now and then, or if per chance they do not happen to have the exact amount or change, if they forget—well, that is the end of it. It does not occur to them to pay for the time lost. The Sunday that they fail to pay means a deficit, however small, which must be met somehow or other. If this deficit is met some one else must do it, or the minister's salary must in part go unpaid. If the minister's salary is not paid promptly and in full, then how is he to meet his expenses? He must go in debt, or do without necessary things. To go in debt is an exceedingly bad plan,

so the minister usually goes without, thanks to the well meaning but thoughtless, irregular giver.

Then there is the third and last class, the non-contributors. He makes his pledge to the minister's salary like the giver of the two other classes. For a time, perhaps it is a long period, perhaps a short one, he pays well. Then he loses interest, perhaps he doesn't like the minister, so he comes seldom to church, perhaps stops altogether. Then he stops giving. "No," he says if asked for his portion, "I don't go to church and I won't pay. I don't like the preacher." So his pledge means nothing to him. He must be entirely satisfied before he can give. He does not bother about a sense of duty or obligation. He did not make his pledge with the understanding that he would cease to pay when he lost interest or failed to like the minister, but that doesn't bother him. He just stops and that is the end of it. Fortunately this class is in the minority. If it were not the ministers would suffer.

Again I ask, "How do you pay your minister? To which of these classes do you belong? Think it over and join the "regulars." It doesn't matter whether you pay five cents or five dollars each Sunday. Give regularly, give conscientiously, let your church count on you.

Not a minister

Enclosed find remittance for two years' subscription to THE TITHER, as I feel such a paper is doing much good. I want our young people to read it.—Mrs. J. A., Illinois.

How few people understand it. The writer knows no more about it than do others. But there is something about giving that benefits us. No one can give, even a cup of cold water, without feeling the benefit of it. We can never give to the point of exhaustion. Those who give most have most left. No man has ever died of giving away too much. He who gives bread to another never goes hungry himself.—Exchange.

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VOL. III

BURLINGTON, N. C. SEPTEMBER, 1920

No. 4

## ABOVE THE MISTS

*Get high enough up and you will be above the fog; and while the men down in it are squabbling as to whether there is anything outside the mist, you, from your sunny station, will see the far-off coasts, and haply catch some whiff of perfume from their shore, and see some glinting of a glory upon the shining turrets of "the city that hath foundations."—Alexander Maclaren.*

*The money gift is easy; many gladly pay the price  
Who sit back in times of danger and refuse to sacrifice.  
There are men who give their money for a purpose that is fine,  
Who never share the burdens or the bitter fighting line;  
But the man the world is seeking in the task it has to do  
Is the man who'll share the struggle and stay with it till it's through.*  
—Selected.

## I WAS WONDERING About Tithing.

BRING YE all  
THE PIES into  
THE STOREHOUSE.

\* \* \*

DID YOU ever  
SEE THAT in  
THE BIBLE?

\* \* \*

SOME FOLKS  
HAVE.

\* \* \*

I GUESS.

\* \* \*

MY BIBLE says  
TITHES.

\* \* \*

INSTEAD OF pies.

\* \* \*

MAYBE THEY'RE  
PRINTED DIFFERENT.

\* \* \*

I HAVEN'T got  
ANY GRUDGE  
AGAINST PIES.

\* \* \*

I WAS "raised"  
IN NEW  
ENGLAND MYSELF.

\* \* \*

BUT WHEN it  
COMES TO  
FINANCING THE  
CHURCH AND the  
KINGDOM  
TITHES HAVE got  
PIES SKINNED a  
MILE.

\* \* \*

THE BEST way  
TO GIVE is  
TO GIVE.

\* \* \*

JUST AS if  
YOU MEANT to.

\* \* \*

AND NOT  
CAMOUFLAGE IT  
UNDER A pie crust.

\* \* \*

I WAS WONDERING  
IF MOST men don't  
WANT TO know

\* \* \*

WHETHER THEY  
ARE GIVING to the  
LORD OR are  
FINDING THEIR  
STOMACHS.

\* \* \*

BETTER KEEP the  
TWO OPERATIONS  
SEPARATE THEY don't  
MIX WELL.

\* \* \*

THAT'S MY  
IDEA.

MCALPINE, in *The C. E. World*

## STEWARDSHIP AND TITHING

Rev. Chas. A. Cook.

There may be a faithful stewardship of income or property without tithing, and there may be a conscientious laying aside of one-tenth of one's income for the Lord's work without deep sense of one's relation to God as a steward. Faithful stewardship manifests itself in a definite and practical way, however, when

it issues in tithing the income, while tithing rests on its surest foundation when it is based on the fundamental principles of stewardship and is practiced because of those principles.

Stewardship is the recognition of God's ownership of all things and the adjustment of the life in all its relations to that fact. Giving is not everything in stewardship. Stewardship goes with a man to business and stays with him as he makes money as well as when he presents his offering to the Lord.

Tithing is a part of our stewardship. Tithing should be practiced, not simply because it is written, "The tithe is the Lord's," but because it is written, "The earth is the Lord's and the fullness thereof," and "The silver is mine and the gold is mine, saith the Lord of hosts." The tithe should be paid as a recognition of God's ownership of the whole, just as the tenant pays rent in recognition of the landlord's ownership of, or rights in, the house or farm. Paying the rent entitles the tenant to use the house or farm, but it does not constitute a man an owner of the nine-tenths that are left. God's rights in the remainder are just the same as before the tenth is paid. He owns it. Men are stewards of it. Since God is owner of all substance, men are stewards of all that comes into their hands, and therefore responsible to God for what they do with it. Stewardship is not so much the giving a portion to God as it is the administration of all for God. The tithe should be given as a part, an important part, of this administration of the whole.

We are to give, not as owners but as stewards. We are to say when we give, as David did when he and the people brought a great offering for the building of the temple, "All things come of thee and of thine own have we given thee." (I Chron. 29: 14.) Stewardship and tithing will go together. The faithful steward will acquire and administer wealth in rela-



# THE TITHER

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C. B. RIDDLE, : : : Editor

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FIFTY CENTS THE YEAR

tion to the tithe. The tithe will not be the limit of his giving, it will be only the starting point the minimum, "The tithe," says the *Sunday School Times* "is not the outermost limit of a believer's duty in religious giving; but it is the innermost limit. Many a Christian ought to give far more than this: never ought one to give less—less than one-tenth of his actual income, whether that income be little or much."

The principle of stewardship properly understood and sincerely conformed to will make tithing easy and will result in larger giving than tithing, while tithing faithfully practiced by the Christian steward will give point and power of his stewardship service which precedes the laying aside of the tenth.

### ABOUT MAKING MONEY

By BRUCE BARTON

It is easy to be hypocritical on the subject of money. We have formed a habit of pretending publicly to despise money, while actually working our heads off to get more of it.

We make speeches to young men advising them to "seek the higher good," and hurry straightway to our offices to make up for lost time.

Let us have done with such hypocrisy.

We are all out to make money; nor is there anything reprehensible in that fact.

Wise old Sam Johnson said: "There are few occupations in which men can be more harmlessly employed than in making money."

It is not "money" that is the "root of all evil," as we often misquote, but "the love of money."

How much of yourself are you willing to sell for money?

The answer to that question is none of my business. It is a personal question—a question for you to ask yourself.

But if you are the sort of person I think you are, your answer will be something like this:

There are some things I am not willing to sell for money.

*I will not sell my health.* Not for all the money in the world will I die twenty years before my time, as Hariman did; nor spend my old age drinking hot water, like John D. Rockefeller.

*I will not sell my home.* I will forget my business when I leave my office, where the talk is of nothing but rest and high thinking and peace—not a mere annex to my factory or office, where the talk is of nothing but gains and loss.

*I will not sell my honor.* I will not engage in any business, no matter what the profit, that does not contribute something to the happiness and progress of the world.

King Midas, in a fit of covetousness prayed that everything that he touched might turn to gold.

And his prayer was granted.

The food he was lifting to his mouth turned to gold; his wife, if he had touched her, would have turned to gold.

There are too many King Midases loose in the world.

They do not have the Midas touch; they have the Midas look.

They see nothing but money.

A beautiful garden to them is merely something that "must have cost a thousand dollars."

They look at their homes and they see, not a home, but an expense of so much a month.

They look at their wives, and figure how much less it cost them to live when they lived alone.

The universe, to them, is a balance-sheet; their minds are adding-machines; their hearts beat in tune with the ticker.

God pity them—the men with the Midas look!

Get money—but stop once in a while to figure what it is costing you to get it.

No man gets it without giving something in return.

The wise man gives his labor and ability.

The fool gives his life.

## A RENAISSANCE OF STEWARDSHIP

Looking back over the centuries, it is possible to trace certain well-defined steps leading up to the present Stewardship revival:—

(1) When God sent His Son into the world, a pagan economic order prevailed among men. Jesus regarded covetousness as the cardinal sin of the race and catalogued it with "adultries, fornications, murders, thefts" and the like (Mk. 7:21); in short it is the substitution of self for God—idolatry (Col. 3:5).

(2) Squarely athwart the course of this world, our Lord dared to fling the doctrine of Stewardship, teaching it by word pictures rather than by abstract treatise. The Bible is surcharged with the truths of Stewardship, of which the first principles are the following:—

(A) That He who created the heavens and the earth and all things, owns all (Acts 17:25-26)—both things and men;

(B) That the Divine Owner takes man into partnership with Himself in administering His vast estate—the earth with all it contains (Mk. 12:1-12);

(C) That the Son of God, in His personal absence for the time being, makes individuals as the Middle Partners, stewards of His own, the Chief Partner's part in the interest of the Party of the Third Part, the human family (Lk. 19:11-27);

(D) That Stewardship is one of God's Schools for raising men, not man's scheme for raising money (Mk. 19:22-31); and man can become truly godly only as he learns to give like God, who is always giving (Acts 14:17);

(E) That life does not consist of the abundance of things that men possess; having food and covering, we are to be therewith content and to use all the rest for extending the Kingdom of heaven throughout the earth; and he who does so, will find that His Father supplies all things needful. (Lk. 12:15-31);

(F) That, in acknowledgement of His ownership of all, God requires men to dedicate the first-fruits of their income, in worship, to be given for the benefit of others (Lk. 11:42), (Prov. 3:9);

## THE TITHER

(G) That, of the three inter-related compartments of income, giving is to be put "first" (Matt. 6:33), thus regulating Spending and Saving (Lk. 15:11-32).

(3) When the people of His day, even the religious leaders, "heard all these things, they scoffed at Him," for they were "lovers of money." (Lk. 16:14).

(4) The few who followed Him, however, catching the new note which their Master so insistently sounded, went to the limit in living the simple life, even selling their possessions and their goods and parting them to all (Acts 2:44) as a testimony and a protest against the false standards of their day.

*"Earth's crammed with Heaven,  
And every common bush afire with  
God;  
But only he who sees takes off his  
shoes,  
The rest sit 'round it and pluck  
blackberries."*

—Mrs. Elizabeth Browning.

### STEWARDSHIP AND THE MINISTRY

By Ralph S. Cushman  
in *The Christian Advocate* (N. Y.)

Nine hundred and thirty-seven dollars is the average annual salary of the American minister.

The college-trained preacher with \$937 a year receives a smaller average earning than the uneducated worker in eight leading industries. For the average annual wages of the metal worker are calculated at \$1,280; that of the cotton worker at \$989.20; wool worker, \$967.72; silk worker, \$1,179.88; boots and shoes, \$1,346.80; rubber, \$1,526.20; chemical, \$1,326.4; paper, \$1,146.80.

Though ministers, as a rule, have received but small increase in pay, the workers in these industries have been given, from September, 1914, to March, 1919, the following percentage of increase: Metal, 88 per cent; cotton, 71 per cent; wool, 62 per cent; paper, 76 per cent; rubber, 110 per cent; chemical, 104 per cent.

The income tax doesn't bother many preachers. Some have inherited money, and some have married rich wives, but of 170,000 ministers in the United States only 1,671, less than one percent of the total number, paid a tax on incomes over \$3,000 in

1918. It was found that 438 ministers had incomes of from \$3,000 to \$4,000; 404 enjoyed incomes of from \$4,000 to \$5,000; and 275 incomes of from \$5,000 to \$6,000; 162 possessed incomes of from \$6,000 to \$7,000, while 392 ministers received more than \$7,000.

### The Preacher in the Poorhouse

These annual incomes did not necessarily mean only salaries. They represented a total of both private earnings and salaries.

No wonder, in these days of the high cost of living that the ministers feel that they are facing a serious problem! No wonder some of them have had to take other jobs to make a living.

One preacher reports that he has taken to chicken raising as a side issue, and that doing the government poultry work for the State, he had made within ten weeks as much money as his church had paid him for the entire year. Chicken raising, he wrote, offered the solution to a problem which had been worrying him for a long time. On the small amount of money he was paid as a minister he had not been able to lay aside practically anything for old age. By learning poultry raising, when he is forced to retire, he feels that he will not be left without a money-making occupation.

### A TITHING STEWARD

The divine principle of stewardship, as taught by Christ and emphasized by the apostolic writers, includes the consecration of life, talents, and material possessions to the work of God's kingdom.

Many years ago, through the prayerful study of God's word, the light of my duty and responsibility broke in upon me, and I began to walk in it. I saw that one-tenth of my income was paying back to the Lord, and, also, any more than that was real giving. Obedience to that vision in the dedication of life, and of material offerings, has brought me a rich experience of divine approbation and joy in giving for the enterprises of the church. It lifted me to the high plane of privilege. Stewardship is the vital thing to be emphasized in this New Era. When all ministers and laymen get this vision and act in obedience to it, with system, regu-

larity, and conscious prayerfulness, our churches will enjoy great spiritual revolution, and fruitfulness, in thousands of life recruits for God's service, and in millions of dollars for treasury.

The tenth is the Lord's. Let us give back the Lord's tenth, and then more. The material prosperity, and abundant spiritual blessings will inundate the whole church.—*Exchange*.

### THE TITHERS CORNER

By Layman

#### Tithing in India

The Methodist in India are celebrating the Centenary in 1920 instead of 1919, as they did in America. They, too, publish a weekly *Centenary Bulletin*, which is printed by the Methodist Publishing House in Lucknow, India. In the June 1 number J. W. Pickett writes:

"A humiliating confession has been made by a certain preacher in which he admits that a few months ago he did not believe in teaching tithing to recent converts. This preacher has now learned that it is safe to preach this doctrine even to inquirers.

"After considerable hesitation he agreed, rather fearfully, to tell his people that they ought to devote a tithe of their income to the Lord. He thought they might get frightened at such advanced teaching, but to his surprise they considered it quite reasonable and a number among them resolved at once to begin tithing.

"His great surprise came when he found inquirers coming and asking for baptism with the voluntary promise to tithe. These new Christians had not only accepted the tithing for themselves, but had gone to their non-Christian neighbors and persuaded them to become Christians with a definite understanding that a part of their duties as Christians would be the payment of a tithe."

Their goal is 50,000 tithers in India Methodism.

Someone asks the question, "Have you ever made an effort to learn what proportion of tithing Church members subscribe for religious newspapers as compared with non-tithers?"

Yes. Twice, a good many years ago, at an interval of several years, I made active inquiries asking the question of many hundreds of ministers, a number of whose members had become tithers.



# THE TITHER

As I remember, a stamped envelope was enclosed for reply. At any rate, nearly all answered.

There was a surprising unanimity in their replies that the proportion was about three to one in favor of the tithers.

Another question is sometimes asked: "Should I charge what I pay for a religious paper to my tithing account?" My reply has always been, if for yourself, No; if for some poor person, hospital or other charitable institution, Yes.

O. T. Deever, secretary of the Christian Endeavor work in the United Brethren Church, says that nearly one half of the tithers in that denomination are Christian Endeavorers.

The following item appears in the *Christian Observer* of June 16:

"The Owensboro (Ky.) Presbyterian Church has thirty-eight tithers in its membership. They average \$125 each per year in contributions to the Church. The other members average \$20 each per year. The Church has about two hundred and fifty resident members. If every one of its members tithed, and if they averaged as much as the present tithers, the income of that Church would be \$31,250 per year. They could pay the entire benevolence quota of the whole presbytery, which is \$16,122, and have left \$15,000 for current expenses, which is more than double the present current expense budget of that Church."

Under date of July 16, Arthur A. Eberts of Dallas, Tex., sends the following postal from Yellowstone Park:

"In Salt Lake City, a few days since, David Smith, bishop of the Mormon Church, told me that when they needed a new bishop or man for any important office that they always consulted his tithing record first. If it was not O. K. he was not considered."

The time is coming, and is not far distant, when not only bishops and other Church officials in all our denominations, but congregations also, looking for pastors, will seek the same information regarding candidates for their pulpits.

A correspondent writes:

"I understand the Seventh Day Adventists regard the law of the tithe, the tenth of income, as equally binding with that of the Sabbath, the seventh of time.

"Both H. Clay Trumbull, in the Layman pamphlet, 'Does a Tenth Belong to God?' and Dan B. Brummitt in 'Is the Tithe a Debt?' say substantially the same thing—that if all Christians tithed their income, new machinery would have to be devised to spend the money wisely in extending the Kingdom.

"The experience of the Seventh Day Adventist as to the aggregate of the tithes, if all Christians paid them, ought to throw light on the subject. Can you give the figures on their experience?"

Replying to the above question, I have before me the summary of statistical reports of the Seventh Day Adventist denomination for all the years since 1870. The following is a condensed abstract of these reports:

Year	Mem- bership	Annual Tithe	Per Capita of Total Funds
1870 ..	5,440	\$ 21,822.45	\$4.66
1880 ..	15,570	61,856.88	4.35
1890 ..	29,711	255,433.98	9.66
1900 ..	75,767	510,258.97	8.74
1905 ..	87,311	858,014.91	13.52
1910 ..	104,526	1,388,689.62	21.27
1915 ..	136,879	1,968,168.26	24.56
1917 ..	153,857	2,946,907.40	33.28

Of the 153,857 membership, 66,635 were in the foreign mission fields with comparatively small incomes.

The per capita of the American members would doubtless be at least fifty per cent greater than the above average, or about \$50 per capita.

Taking this as a basis for an illustration, the membership of the Northern Presbyterian Church is, in round numbers, about 1,600,000. If all the members of that Church were tithers the annual gifts to benevolences would be \$80,000,000 at least.

Like all other tithers, the Seventh Day Adventists do not stop with a tenth. In addition to their tithe in 1917 of \$2,946,907.40, their offerings to foreign missions were \$1,353,686.07.

Incidentally, do not these figures also show that temporal prosperity is a byproduct of tithing?

## PREACHERS AS TITHERS

(Western Christian Advocate.)

Nothing will kill the sense of stewardship among laymen more quickly than to have a stingy preacher as a bad example. Fortunately the number of such unworthy leaders is indeed few.

People are only too ready to slip out of their obligations, and to have a "tightwad" in the pulpit seems to them sufficient cause to follow in his wake. Generous laymen in such a church must suffer mortification under the painful circumstances.

One pastorate of this character will be remembered for years, to the detriment of the work of God. Long after the minister has passed on, his evil influence in this regard will be doing harm.

Specious excuses are not unknown among clerical talkers. Some men have said: "When I am giving my life to the ministry I do not need to give money." Or this has been set forth: "I am not receiving half what I am worth, or what I could get elsewhere. The difference is my contribution to the work of the Lord, and that amounts to a great deal more than the tithe." Such reasoning is false and selfish.

Tithing is a universal obligation. Stewardship is a Christian principle of handling one's possessions; and stewardship which means anything will be acknowledged with material gifts. Every man could contrive to fix up some plausible excuse why he should be exempted if the preacher is allowed to go through life without meeting this duty.

Where the minister's tithe should be distributed is a matter for his conscience. Some preachers subscribe heavily to local church budgets. Others give little or nothing to this cause, but pay more liberally on benevolences, special appeals, and use their tithe money for local promotion work not otherwise underwritten. That the minister as well as the layman will tithe is the important concern.



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## THE TITHER

C. B. RIDDLE, : : : Editor

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FIFTY CENTS, THE YEAR

### EDITORIAL

#### YOUR THANKSGIVING OFFERING

The season is nigh at hand when we shall be called upon to make a Thanksgiving offering of some kind. There are so many calls during the Thanksgiving season that sometimes it becomes a problem as to where best to give. The universal custom seems to be to remember the orphans in the various institutions of the country, and we consider that a splendid custom. We trust that many of our readers will begin to look forward to the matter of making a Thanksgiving offering to some worthy institution.

#### "PATRIOTISM NOT ENOUGH"

The famous words of Edith Cavell were: "Patriotism is not enough." Undying love for one's country is not enough. Devotion to our fellowman is not altogether sufficient. Loyalty to the Church is only half the distance. We must give our money as well as our time and our interests. The Kingdom cannot go forward on our sympathy alone. It needs our financial assistance as well as our efforts and our prayers.

Just as patriotism is not enough, so is attendance and loyalty upon the part of the church members not enough. As offerings of church members increase so will attendance. Man's heart will be where his treasure is.

#### A TRYING PERIOD

With the general financial depression existing throughout the country it makes it a trying time for the man who has the habit of giving liberally. Especially is this true of the thousands of beginners in stewardship

work enlisted by the various church drives during the last two years. With the man who is well settled in his habits of giving there is no occasion for alarm, but those who are infants in the matter of tithing and Christian stewardship will certainly need nurturing during the financial depression period.

Temptations usually meet us in every walk of life, and in the matter of systematic giving there is no exception to the rule. It is easier to give when money is plentiful. The testing time comes when we do not have money in abundance. This is a time when many who have started on the tithing road may turn back. It is a time when our faith is tried. It is a time when we are tested as to our willingness and readiness to give.

Neglect not the system of giving, though money be scarce. It may not be possible for you to meet every pledge when due, but neglect not to keep books with the Lord as usual and see that the tithe is paid when finances are low just as when they are high.

#### A GREAT CHALLENGE

Dr. J. O. Atkinson, Elon College, N. C., Mission Secretary of the Southern Christian Convention, is making a great challenge to his people along missionary lines. One of the challenges that he is putting forth is to the Sunday schools of that denomination. Here is his offer: Any school that will agree to contribute one Sunday's offering to missions and one to the orphanage of that denomination, and at the end of the year does not have enough money to meet its current expenses, he will pay the deficit. A number of schools throughout the denomination have accepted the challenge and the result has been marked and marvelous. A few cases have become known where the Sunday schools were practically dead, and after accepting the challenge seemed to give them new life. The testimony from these schools is that after giving away

one half of the monthly offerings the school is left with more money than it had under the old system of retaining all of each Sunday's offering for the benefit of the school. This is a demonstration of that Christian principle that we need to do as much for others as we do for ourselves. The most of us are poor because we have chosen to be poor. The average church is hard pressed for money because it is selfish in spirit and has never accepted the program of God. It may seem like a strange thing, but we are of the opinion that the best thing that a struggling church can do to increase its finances would be to have the faith to send a missionary to the foreign field. We know a church today that is undertaking a building program of about two hundred thousand dollars. When the building program was decided upon, that church had a missionary on the foreign field. Did it recall the missionary and say that it could no longer do such a work and build at the same time? Certainly not. What do you suppose happened? Here is what happened: That church sent another missionary. Do you think that strange procedure? We think not.

#### EDITORIAL BRIEFS

God not only commands us to give to the support of His cause, but He designates the amount that we should give. The minimum amount required of us is one tenth, and if we fall short of that amount we are disobeying the commandment of God. In the third chapter of Malachi, verse eight, we find these words, "Will a man rob God? Yet ye have robbed me. \* \* \* in tithes and offerings."

It is an unwise plan to give just when we "feel like it". This method is uncertain and unbusinesslike. Our fellowmen could not be dealt with in such a manner and we should not deem it wise to deal with God in such a way.



## THE TITHER

In Malachi 3:10 God tells us that if we will bring the tithes into the storehouse, He will open the windows of Heaven and pour out a blessing which we cannot contain. Therefore, we see that if we give less than the tithe or tenth, we fail to receive the blessing which God has promised in His Word.

The non-tither does not treat his Brother in the church in the right manner. There are many burdens to be carried in the church and these should not be left to a faithful few to bear. Each person has a responsibility upon him or her which should be met.

"Christianity does not mean a few good folks meeting for fellowship and worship. It does not mean keeping up the church. It does not mean 'saving' a few folks for another world. It means a new world here, where the will of God shall be done for the good of men in every condition throughout the earth, even as it is done in heaven."

### "FIRST FRUITS"

Of such was the tithe, of old. Notwithstanding his many shortcomings, the ancient Hebrew had a lively sense of the agency of God in all earthly blessings. Doubtless, there were arrogant, self-sufficient Israelites who considered their own shrewdness rather than the goodness of God. Still, it was indelibly written, in the charter of Israel, that God is the Giver, and man the recipient. And the tithe was merely an acknowledgement, on the human side, of utter dependence upon divine supply. Unless God were on the giving hand, men would be bankrupt. As a great Voice said, later: "What hast thou that thou didst not receive?" So (with disagreeable exceptions, I suppose) when the Hebrew paid his tithe, he thought of the nine-tenths he was permitted to keep rather than the single tenth he must pay for keeping the balance. And the tithe was a first-fruit affair. The Jew paid his debt, first. The first fruits of his fields and his flocks belonged to his God. He was not permitted to wait until the end of the year, to see if the tithe remained after paying other expenses. He did

not expect to pay God with tailings, and a skimmed portion at that. God got the first and the best. If the religion of the Hebrew went thus far, shall the religion of a Christian fall short?—*Selected.*

### THE LAYMAN AND THE FINANCES OF THE CHURCH

By D. S. Sanford, Milledgeville, Georgia

It is the duty and obligation of every church member to subscribe and a part of his income to the church for the expense fund and the church charities; one-tenth of the gross income is not too much for each member to set aside for these purposes.

"On the first day of the week," etc., is the Biblical injunction and the payment of each week of the amount he proposes to give is a system hard to beat, yet it is easy, for one reason and another, for the giver to miss one or more Sundays, and it is rare for one to make up these back payments.

The ideal system for a member to follow is to make known the amount he will give during the year, divide this into twelve equal payments, and on the first day of each month, beginning January 1st, draw his check for this amount and mail same to the treasurer.

Let this monthly contribution be a fixed charge, the same as any other necessary individual and household expense.

### A Point of Real Need

Many members give ten and twenty dollars, when they should and could give fifty and one hundred dollars, there is no impropriety in bringing this to the attention of the member.

As suggested above, when a member gives around one-tenth of his gross income to the church, missions and charity he is getting close to what God calls for and expects. Take an inventory and see how far you are missing this demand.

The majority of church members look upon their promise to pay to the church expense fund and church charities, as an obligation they can fulfill when it suits their pleasure, and they generally put off paying to the last month of the year.

If at that time, crops are bad, and collections are not as good as expected, and usually there are many unlooked for demands at this time, it is an ex-

cuse they make to the collector and treasurer for not paying their church dues, although during the year this same member has enjoyed every pleasure, comfort and luxury.

### First Things Are Put Last

At the approach of financial disaster, fancied or real, the first cut made by the member is his church dues, and a member of the church never made a graver mistake from a financial, moral and religious standpoint than to fail to meet his momentary obligation to the church of God.

Each year a budget of what the expenses will be should be made out and the amount to cover this budget should be subscribed in advance.

If you can not secure sufficient advance subscriptions to authorize the carrying out of this budget, it would be better to cut your expenses within your subscriptions.

If you go into debt and depend upon raising the money at the end of the year, nine times out of ten you will injure your church.

A church should be as prompt in meeting its obligations as a merchant, or a banker, or a first-class business man.

### The cause Suffers from Poor Finances

Churches have lost and are still losing their influence and power by failure to provide means to meet its obligations.

The preacher is dependent upon his church for his salary to meet his bills; when you fail to pay him, he fails to pay the grocer and other accounts, and it handicaps him, humiliates him and renders him in the majority of cases, useless.

Business methods and system should be used in the management of the church finances and without system, the church can not function and render the best service.

### TREASURE IN HEAVEN

(The British Weekly)

No part of the gospel is so habitually ignored as our Lord's teaching about money. Most Christians shut their eyes to it or they set it aside as a counsel of perfection which applied to the primitive church. Yet on no subject was Jesus Christ more insistent. He dealt with it in stern plain precepts as well as in tremendous parables. Again and again he warned



## THE TITHER

men against being greedy for gain. He denounced the lust after riches, he emphasized the spiritual danger of great possessions. When he publicly cleansed the temple he passed over the priests who had no faith in their sacrifices, the hypocrites who made a show of their prayers; but his scourge fell upon the moneychangers and traffickers and thieves. Christ looked upon covetousness as a deadly sin which destroys the soul. Among all the powers of evil he singled out Mammon as the direct antagonist of God.

When our Lord commands us to lay up treasure not on earth but in heaven, many people understand him to be uttering a maxim in regard to religious thrift and foresight—as though this were only an improved and amended version of one of the proverbs of Solomon. But a greater than Solomon is speaking here. The clue to the passage lies in its final sentence: "For, where your treasure is, there will your heart be also." Christ is not just warning misers that any day they may be robbed of their hoarded gold, and that they must infallibly leave it all behind them before very long. Indeed, men as a rule are not mere misers; they hanker after money for the sake of what their money will buy. Covetousness, moreover, is a vice which knows no respect of persons. It can infect a cottager no less than a capitalist. Peasants may be guilty of profiteering. Shopkeepers may grow close-fisted and mean. A trades union may prove mercenary as well as a millionaire. "Treasure," it is true, takes variegated shapes and borrows all manner of strange disguises. A man may set his heart on this object or on that—on his library, or his garden, or his study, or his success in business, or his seat in Parliament. But nearly every man is secretly hoarding some kind of treasure. He cherishes some darling object, round which his hopes circle and his plans crystallize; some dominant interest absorbs him so that his thoughts constantly wing their way back to it, like homing birds. Now each man's inner self will become in the end possessed by his dearest possession. Your heart perforce goes into partnership with your treasure, so that they share the same fortunes and suffer the same

fate. Christ's solemn warning against setting our affections on things that are earthly and transient means not merely that such things vanish away, and we must, therefore, endure the bitterness of their loss and the blank they leave behind. The argument is far more penetrating and profound. Our heart becomes entangled and made one with our treasure, and therefore the man whose nature is bound up with any corruptible object must needs share its corruption. He must suffer as it suffers, from the moth and the rust and the thief. He is infected with its diseases, and dragged into its haunts. The curse of unworthy and ignoble treasures is not that you lose him, but that you go down into their sepulcher. The heart of your heart becomes cankered with pride and corroded with cares, and wormeaten with the gnawing of ambition, and consumed with the slow fire of the rust of selfishness—a worm that dieth not, a fire which is not quenched.

This solemn lesson concerning earthly and heavenly treasure is translated into their own dialect by certain of our present-day thinkers and teachers when they emphasize the unspeakable difference between what they call "survival values" and "absolute values." We may attempt to indicate roughly what those terms stand for. If we prize our own existence above and beyond everything else in the world, we shall desire supremely to go on living, and, therefore, we shall reckon things to be valuable in so far as they assist us to survive. But the instinct of self-preservation is only one part of human nature. Beyond these survival values, we are aware of another kind of values of a different order—values which we must call "absolute," because we recognize that they are inherently precious and to be desired for their own sake, quite apart from any possible use or service which they may yield to us. Truth and Beauty and Goodness are examples of absolute values. But to love and worship Truth and Beauty and Goodness means to love and worship God. And so when Christ resolves all religion and all duty into Love, he is pointing to the one treasure in heaven which faileth not. And he himself makes us

aware that this Love, which he incarnates in his own person, carries the pledge of its own everlastingness; it has the quality and fragrance of eternity. Absolute truth and beauty and goodness have been manifested once for all, and found in fashion as a man. Alone among the sons of men he was utterly unworldly. In his low estate he rose high above all the allurements and ambitions which distract mankind. To his heart money counted for less than nothing, in comparison with tenderness and compassion. His detachment appears something natural and effortless, his humility is unconscious of itself. "He has not even refused the kingdom of this world, he has transcended it, turning from jewels to flowers like a child." In his eyes all men had absolute values, while "survival values" seemed of no account. By his passion of redeeming love he saved others; himself he never tried to save.

St. Paul was echoing our Lord's own words about treasure in heaven when he wrote: "Set your affection on things above, where Christ sitteth at the right hand of God." There is no other secret of detachment but this. For man is drawn by his strongest motive. His path, like a planet's is determined by the prevailing force which attracts him. Yet he is free to determine what force shall have opportunity to attract him, what powers shall be free to play upon his soul. Any motive or example which we bring near to ourselves, which we contemplate steadily and consider closely, exerts on us an influence increased in that proportion. When once the person of Christ crucified holds the chief place in our thought, he himself will exercise his own invincible attraction, according to the mighty working whereby he is able to raise all souls unto himself. A Christian means a man who has fallen in love with Christ; and where his treasure is there will his heart be also.

### SEVEN WAYS OF GIVING

The careless way: To give something to every cause that is presented, without inquiring into its merits.

The impulsive giving: To give from impulse—as much and as often as love and pity and sensibility.



# THE TITHER

The lazy way: To make a special effort to earn money for benevolent objects, by fairs, festivals, etc.

The self-denying way: To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

The systematic way: To lay aside as an offering to God a definite portion of our gain—one-fourth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practiced.

The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

The heroic way: To limit our own expenditures to a certain sum, and giving away all the rest of our income.—*Dr. Pierson, in Homiletic Review.*

**O WORD OF GOD INCARNATE**  
(Tune: "Munich," "Webb," or  
"Missionary Hymn.")

O Word of God incarnate,  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O Light of our dark sky;  
We praise thee for the radiance  
That from the hallowed page,  
A lantern to our footsteps  
Shines on from age to age.

The church from her dear Master  
Received the gift divine,  
And still that light she lifteth  
O'er all the earth to shine.  
It is the golden casket  
Where gems of truth are stored,  
It is the heaven-drawn picture  
Of Christ, the living Word.

O make Thy church, dear Savior,  
A lamp of burnished gold,  
To bear before the nations  
Thy true light as of old;  
O teach Thy wandering pilgrims  
By this, their path to trace,  
Till, clouds and darkness ended,  
They see Thee face to face.

—William H. How.

## DOING TOO MUCH

To do too much is to do less than we ought. Most of us are doing too much; therefore most of us could do more if we would do less. Most of us are giving too much time to activities of various sorts—good activities, of course:

doing things that the Lord wants to have done by somebody, very likely. But we are giving too much time to such activities, with result that we are not giving time enough to being alone with God in prayer and in feeding on His word. So our activities are failing to have anything like the effectiveness and the results that they should have. The leader of a great Christian work said, concerning a certain active Christian man: "We need a man, but we hesitate to employ him because he is becoming so busy with such a multitude of things that we fear his time for private intercession and prayer is being crowded out." Evidently that man was doing so much that these leaders feared that he could not do enough in this position of Christian responsibility. It takes *courage* and *surrender*, and *faith*, deliberately to lay aside some, perhaps many, of our activities in order to have the time alone with God that he says is vital. But would it not be worth while to enter upon a new experience of Spirit-energized service.—*Sunday School Times.*

## SMILES

First-Class Scout—What is it that always goes with head downward?

Tenderfoot—Give it up.

First-Class Scout—A nail in your shoe.

Tenderfoot—Now, Mr. First Class, answer this one. What is that which by losing an eye has nothing left but a nose?

First-Class Scout—You've got me!

Tenderfoot—Noise.—*September Boys' Life.*

Unjust Discrimination.—"Oh, no!" soliloquized Johnny bitterly; "there ain't any favorites in this family. Oh, no! If I bite my finger nails I get a rap over the knuckles, but if the baby eats his whole foot they think it's cute."—*Exchange.*

## Head Work

A French magazine claims to have discovered in a New York paper an advertisement to this effect: "A gentleman who has lost his right leg is desirous of making the acquaintance of some one who has lost his left leg, in order to become associated with

him in the purchase of boots and shoes size 8." The very observant French editor very politely comments: "An American may occasionally lose his leg, but never loses his head."—*The Ave Maria.*

## A Sharp Retort

Two little girls were coming home from school, when one commenced to tease the other.

"I don't care," said Mabel. "You are only an adopted child. Your father and mother are not really yours."

"I don't care, either," retorted Grace. "My papa and mamma picked me out. Yours had to take you just as you came."—*Our Children's Home*

The unrestful conditions of life in a great city are amusingly typified in this skit from a metropolitan paper:

"Elderly lady entering a taxicab: 'Driver, please go slowly, for I am very nervous. I am just in from Hohokus and this is the first time I have ever been in a taxi.' Driver: 'Lady, you have nothing on me in the way of nervousness. This is the first time I have ever driven a taxicab.'"—*The Outlook.*

## She Shines for Others

"The girl who shines brightest in society," remarked the Observer of Events and Things, "doesn't always brighten up her own home."—*Yonkers Statesman.*

Sometimes a layman says, "I have given until I have given out," but he should not give in, but give on.—*Wm. Russell Owen, Macon, Ga.*

The layman's best service will be rendered in the light of a clear conviction of the church's needs, and a consuming desire to glorify Christ.—*Wallace Wear, Cordele, Ga.*

## FREE TO ANY MINISTER

To any minister or Sunday school superintendent who will write us that he will agree to preach a sermon on Tithing, we will furnish free on request, a copy of a tithing leaflet entitled, "God's Loving Money Rule," for every family in his congregation, postage prepaid.

TITHER, Room 700 Citizens National Bank Bldg., Los Angeles, Cal.

e 205

# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. III

BURLINGTON, N. C. NOVEMBER, 1920

No. 6

## THE POSITION OF THE TITHE IN THE STEWARDSHIP PROGRAM

BY REV. F. F. READE

All life is a stewardship. Vital energy, no matter what its form may be,—physical, mental, moral, spiritual,—is a trust from God. The earth, with its vast store of material,—air, water, soil, mineral wealth, plant and animal life,—is entrusted to man (Gen. 1:28) to use for God. Time, too, is a trust from God because life, with all its vast and varied content, is measured in terms of time; and so we are cautioned to “buy up the opportunity” (Eph. 5:15-16).

From what has just been said, it will be readily admitted that money occupies only a portion of a man's stewardship. He owes to God all that he has, and, by way of recognition of this trust, will give not money only, but service and influence and prayer and the bearing of testimony to the gospel of the grace of God.

Nevertheless, money is, in a very real sense, the measure of a man's value. It not only helps to make men, depending upon how they acquire it; and reveals a man's true character, depending upon how he spends it; it represents, in addition, stored personality. The laborer who works for \$5 a day is exchanging \$30 worth of brawn and muscle each week for that much money. The money represents that much of himself. And so the clerk who receives \$25 for a week's work; the business man whose net profits amount to \$1,000 in the same time; or the artist who gets \$10,000 for a painting that cost him a week's effort,—all are merely getting the results of their labor in the shape of cash. The money represents their stored-up power or personality for one week of time. Money thus becomes part of a man's self.

Of course there are forms other and better, as we said before, than that of money, into which life may be converted and in which it may be conserved and given to God. Here is a man who spends his whole life in mis-

sion work in the coal fields of Pennsylvania, never receiving more than \$600 a year for his services. In forty-two years of service he takes and trains forty young men who become ministers, missionaries, physicians, lawyers, etc. What proportion of himself has that man given to God? Again, let us ask, How much would the money tithes of our Lord have totalled in any of these years of tireless service when He went about everywhere doing good?

But, since most of us are expending the major portion of our time and talents and energy in acquiring money rather than putting them into direct Christian service, the money, for that reason, becomes a very important part of us and the art, therefore, that enters most prominently into the stewardship program. This is probably the reason why the tithe occupies so large a place in all our speaking and thinking with reference to Christian stewardship, and the reason why, to many, the terms tithe and stewardship have come to be well-nigh convertible terms.

To sum up, then,—I owe all that I have to God. Whatever I possess I hold as a trust from Him and am to use it for His glory. My money is as much a part of me as the air I breathe or the food I eat. Perhaps a large proportion of my time, talents and energy is being expended in direct Christian service. If not, I surely owe, in lieu thereof, a generous portion of that part of me known as my income; I surely owe to God, in the shape of tithes, a goodly share of the time, talents and energy that I have put into the making of money. How much depends upon the amount of money I receive, but surely nothing less than a tenth of all.—*The Christian Nation.*

## THE COST OF STEWARDSHIP

Stewardship has often been too narrowly interpreted as applying to money alone, when in fact we are trustees of life itself—our time, our tal-

ents, our influence, and our property. Paul unhesitatingly placed all these things at the service of the highest. A great career was open to Paul before he started for Damascus. He names points of inherited privilege, as well as matters of personal choice, which had already brought him repute and influence. Those things—and the career they opened out for him—he counted as that which is thrown to the dogs or the leavings of the table, in comparison with the appropriation of Christ with all his grace and glory. Stewardship of time and talent and life may lead some of us lay aside careers enticing themselves but which are not the great world work God opens out before us.

But to all of us an enthusiasm for a Christian world will mean a cost in that form of extended personality which we call property. It will mean running one's business with an accounting to God. It will mean a systematic, intelligent investment for God of all surplus beyond one's actual need.—*Daniel Johnson Fleming.*

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# THE TITHER

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C. B. RIDDLE, : : : Editor

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FIFTY CENTS THE YEAR

### EDITORIAL

#### GIVE WITH A THOUGHT

Give with a thought. Here is what we mean: Give *after* thinking about what you are giving to. Some give just because they are asked to give. Some give just because it happens that they have a feeling that it would be humiliating to let the offering plate pass and not give something.

But these are not the motives that should prompt giving. Think about the effect for which you are giving, let your heart be upon that, and the amount will take care of itself.

A friend told us the other day of a little incident that fully illustrates the thing under consideration. An offering was being made for a very worthy cause, and one of the city's richest men gave ten dollars. The leader of the campaign seeing the amount given by the wealthy man, went to the giver and said: Did you really *consider* the cause when you gave that ten dollars?" The man replied: "I gave the ten dollars because I wanted to help in the offering, and to be fair with you, I never really thought very much about the thing the ten dollars was to be used for."

What happened? The cause was talked over and a check written for \$140.00, bringing the man's offering up to \$150.00 instead of only ten dollars.

Think and then give. That is the wisest way.

#### NO EXCUSE FOR NOT PAYING THE TITHE

S. B. SHAW

There can be no right excuse for not paying our tithes to God. There is not an instance in the Bible where the Jews were ever excused from paying the tithe. When they were right with God they never thought of offering any excuse. They realized that their *first* obligation was to God

—that this obligation was most important of all—and it should be so with Christians in all ages and under all circumstances. As we have shown, the tithe was, in an especial sense, the Lord's and could not rightfully be appropriated for any other use than that for which it was designed and to use it in any other way was to rob God. Suppose your neighbor should place a certain amount of money in your hands and tell you to pay a certain proportion of it to another person. If you refused to do it you would be an *embezzler*. What right would you have to say that you needed all the money or that you were owing it to some one else or to use it as you chose? Just so God has given to you a certain amount of means and told you to use a certain portion of it in an especial way and if you do not obey Him you become an *embezzler*. Take another illustration. Suppose you need money and some one offers you the desired amount with the express condition that you are to pay him ten per-cent interest. Would it be honest for you to accept the money upon the proposed terms but when the interest became due try to excuse yourself from any obligation to pay it because you were in debt to some one else? Of course you answer, "No." Neither is it honest for you to refuse to pay God the interest on the property He has loaned you because you owe some one else. If you had a man working for you, you would not refuse to pay him because you were in debt. No more have you any right to refuse to support the man God has sent to labor for the good of your soul because you are also in debt to some one else. Our debt to God is the most important obligation we have to meet.

Another excuse that some make is that they do not want to bear all the burden. If they gave as much as their neighbors, that is all that is necessary. How often when appeals have been made in different churches have we heard the plea, "I have paid my share," meaning that they have paid as much as others. They have no rule or principle by which to decide what their obligations are only what their neighbors do. If their

neighbor in similar circumstances pays twenty-five dollars per year they think they have done their duty in paying the same. If their neighbor pay ten dollars they justify themselves in doing as much. Is God satisfied with you because you pay as much as your neighbor? Is this God's standard? You might as consistently say, "I have prayed my share—I have prayed as much as my neighbor in similar circumstances," or "I am as good as my neighbor and that is good enough." O, my brother, may God help you to see what you are doing! You are being influenced more by your neighbor than you are by the Spirit of God. You cannot justify yourself in robbing God because your neighbor does the same. You should find out from God what He wants you to pay and then do your duty whether your neighbor does his or not. Your neighbor may not have as much light as you have and you should be an example in liberality.—*God's Financial Plan.*

#### IS THE TITHE A NEW TESTAMENT OBLIGATION?

BY EMMA MCFARLAND

"Come ye to His courts, and bring an offering with you."

Have we direct teaching as to the amount of this offering? Clearly in the Old Testament the tenth is named as the Lord's portion over and above free-will offerings.

Does the teaching of the New Testament make this binding? There is a difference of opinion among Christians, but those to whom we look as authorities in our Church and other denominations give good reasons for the obligation of the tithe in this, the New Dispensation. I quote from several of these:

1. God has never parted with His ownership nor released the tenants of His land or the stewards of His wealth from rendering Him His due portion.

2. The law of the tithe as His portion has neither been repealed directly or by implication. There is no word to show that the law was abolished or another system of giving substituted.

3. Jesus endorsed the giving of the tithe. (Ye pay tithe of mint and anise and cummin . . . these



## THE TITHER

ought ye to have done.—Matt. 23:23) There is now a difference in method in paying tithes, but not in spirit of the law.

4. Paul had in mind the old-established law of giving. (Let every one of you lay by him in store, as God hath prospered him, I Cor. 16:2.) These to whom Paul was writing were familiar with the law of the tithe.

5. We ought to do more under the Gospel than under the law. Shall we who have accepted the greatest gift from God do less than those who died in faith, not having received the promises?

6. The tithe is designed for the support of institutions or religion. (Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—I Cor. 9:14.)

7. The Christian faces no greater difficulty in determining and paying the tithe than the Jew of the Old Dispensation.

8. The Lord's blessing is clearly on this plan of giving. A decision to pay the tithe has brought spiritual blessing to many lives. Arguments against the tithe are invariably presented to those who have not even tried the plan.

All these reasons that show the teaching of the New Testament should lead us to think of the giving of the tithe not merely as "a good plan, but as a sacred duty." One-tenth is the minimum of the Christian's share for the financial support of the Church. Of the remaining nine-tenths he is a steward, not an owner, and of this he may give free-will offerings. *Philadelphia, Pa.*

### NO-COLLECTION! IT PAYS!

The Upland Presbyterian Church has just completed its first full year of the no-collection plan in church finance. At the annual rally and church dinner held in the social rooms of the church a delightful evening was spent. It is our plan to have four such church gatherings each year.

At this meeting reports were made of the financial standing of the church for the past year. Our New Era budget is made up in April, the church budget at this time. The treasurer reported that during the past year

he had received enough money each month to pay all bills promptly at the end of the month with enough left over to run the church for another month. And now at the close of the year, with all bills paid, there is \$1,223 in the treasury.

The budget for the new year was presented by the trustees and \$4,400 was subscribed within 20 minutes. It is the unanimous vote of our people to continue the no-collection plan in our church finance. The entire budget is subscribed at the first of the year and no more calls are made. Any others wishing to give at any of our services throughout the year may do so with a very little effort on their own part, but they are not solicited by having a plate held in front of them at every time they come to worship. The pastor can invite people to come to church services without their feeling that he is after their offering. No one can say, when asked why they were not at church, that they had nothing to give and so did not like to come. Strangers and the church members all like it. It has worked well here.

R. C. STONE

*Pastor Upland Presbyterian Church,  
Upland, California.*

(New Era Magazine)

### THANKSGIVING

Today we have the privilege of saying with the psalmist: "O give thanks unto the Lord; for He is good: for His mercy endureth forever."

The Lord of mercy and loving kindness, who by wisdom has created the heavens, the earth, the sun, the moon, the stars, and all things else and has placed us here to enjoy His creations, to be an honor to Him, and glorify His holy name, is as rich in mercy as in the days of our forefathers.

He has preserved and blessed us in temporal things above all peoples. With a strong hand, and a stretched out arm, He has brought us safely through the terrible conflict that has ended only a short while ago.

He has given us open doors of worship and strong spiritual leaders to guide us. Space will not allow us to mention all His goodness toward us.

How are we measuring up to His standard in returning thanks?

Do we return thanks only with our lips, or do we return thanks by humbling ourselves and by arising to the privilege of feeding and clothing the hungry and bringing unto them the true Bread from Heaven?

May the great blessings that we have received be the means of weaning us from selfishness and presumption, and draw us to a more holy and useful life for Him who died that we might live.—*Exchange.*

### MORE THAN MONEY

If the getting of money alone was all the benefit that would come to the Church by the method of tithing, it would be a failure. But when a man recognizes God by paying his tithe, he acknowledges God in other ways and God will soon have his life. A man's treasure and his heart are inseparable and where you find one you will find the other.—*Exchange.*

### CHRIST'S CALL TO STEWARDSHIP

Jesus stood and cried to a multitude of halfhearted and easy-going disciples: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, he cannot be my disciple." (Luke 14:26).

When they challenged his call as too severe, he replied, Which man of you, if you had my task to accomplish my tower to build, my kingdom to conquer, would not sit down to count the cost, and to consider the kind of builders and soldiers required? This is why I have made the call severe. Never can I make the kingdom of this world the kingdom of God save by the enlistment of heroic souls. Therefore (verse 33) I said, "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

The supreme call to Christian stewardship remains the same. It is the challenge of a patient Christ calling his disciples to a full consecration of life and possessions for the Christian conquest of the world. It is not a renunciation, but a dedication. Christ



# THE TITHER

waits that the church of this hour may catch the vision, and make the same heroic dedication that was made by those early heroes of the church.—*Cushman.*

## HOW THEY SPENT THEIR MONEY

### Selfishness.

I kept all my wealth—and I mourn  
all my loss.  
For gold in a skeleton hand turns  
to dross;  
Love, friendship and gratitude  
might I have bought,  
But I kept all my wealth 'till it  
moulded to naught.

### Pleasure.

I spent all my gold, I danced and  
I sang,  
The palace I built with hilarity  
rang,  
Plays, revels and frolics from even  
to dawn,  
But I lie here with nothing—I  
spent it—it's gone.

### Avarice.

I loaned my good money, at grasping per cent—  
'Twas I who got all that you kept  
and you spent;  
While I counted my millions, death  
plundered me bare,  
And this grave that I sleep in belongs to my heir.

### Charity.

It was little I had, but I gave all  
my store  
To those who had less, or who  
needed it more;  
And I came with death laughing,  
for here at the grave  
In riches unmeasured I found what  
I gave.

—Robert J. Burdette.

### Honest Advice

In Glasgow they tell of a resourceful clergyman who is never at a loss for a retort. He was once called to the bedside of a very wealthy but stingy man. "If," he gasped to the clergyman, "if I leave several thousands to the church, will my salvation be assured?" Whereupon the divine responded, "I wouldn't like to be too positive, but it's well worth trying." —*Tit Bits.*

## PRAYER

Use them, my Savior for whatever purpose, and in whatever way, thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul; quicken it and refresh it with thy love. Take my heart for thine abode; my mouth to spread abroad the glory of thy name; my love and all my powers, for the advancement of thy believing people; and never suffer the steadfastness and confidence of my faith to abate—that so at all times I may be enabled from the heart to say, "Jesus needs me, and I him."—*Dwight L. Moody.*

## THE SON OF MAN

Foxes have holes and birds have nests,  
but the Son of Man hath not where to lay his head

No longer of Him be it said,  
"He hath no place to lay His head."

In every land a constant lamp  
Flames by His small and mighty camp

There is no strange and distant place  
That is not gladdened by His face.

And every nation kneels to hail  
The splendor shining through its veil.

Cloistered beside the shouting street,  
Silent, He calls me to His feet.

Imprisoned for His love of me  
He makes my spirit greatly free.

And through my lips that uttered sin  
The King of Glory enters in.

—Joyce Kilmer

## UNDER GOD'S ORDERS

Some souls, cut off from moorings,  
Go drifting into the night,  
Darkness before and around them,  
With scarce a glimmer of light;  
They are acting beneath sealed orders,  
And sailing by faith, not sight.

Keeping the line of duty  
Through good and evil report,  
They shall ride the storms out safely,  
Be the passage long or short;  
For the ship that carries God's orders  
Shall anchor at last in port.

— Unidentified

## CHURCH OFFERING ENVELOPES

### Standard White Double

25 to 49 sets	.....17 cts. a set
50 to 109 sets	.....15 cts. a set
110 to 209 sets	.....14 cts. a set
210 to 309 sets	.....13 cts. a set
310 or more sets	.....12 cts. a set

### Single Envelopes, White

#### (Open Side)

25 to 49 sets	.....15 cts. a set
50 to 99 sets	.....14 cts. a set
100 to 149 sets	.....13 cts. a set
150 to 249 sets	.....12 cts. a set
250 or more sets	.....11 cts. a set

### Standard Manila Double

25 to 49 sets	.....16 cts. a set
50 to 109 sets	.....14 cts. a set
110 to 209 sets	.....13 cts. a set
210 to 309 sets	.....12 cts. a set
310 or more sets	.....11 cts. a set

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### Minimum Charge \$4.00

### Cartons Included

#### Take Note

The following points should be taken into consideration in placing an order for church offering envelopes:

1. A set means 52 envelopes—one for each Sunday in the year.
2. If you desire monthly, double or single envelopes, without cartons, 1-3 the price of the same number of weekly sets. Cartons 3-4 cent each.
3. Semi-monthly, double or single, in cartons, 2-3 the weekly price; without cartons 3-5 the weekly price.
4. When ordering state what Sunday that your church year begins, and whether you want the dates on the envelopes or not.
5. Indicate the wording that you want placed on the envelopes or leave the same with us.
6. Allow ten to fifteen days for delivery. Order early.

C. B. RIDDLE, Publishing Agent  
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S. B. SHAW

There can be no right excuse for not paying our tithes to God. There is not an instance in the Bible where the Jews were ever excused from paying the tithe. When they were right with God they never thought of offering any excuse. They realized that their *first* obligation was to God

—that this obligation was most important of all—and it should be so with Christians in all ages and under all circumstances. As we have shown, the tithe was, in an especial sense, the Lord's and could not rightfully be appropriated for any other use than that for which it was designed and to use it in any other way was to rob God. Suppose your neighbor should place a certain amount of money in your hands and tell you to pay a certain proportion of it to another person. If you refused to do it you would be an *embezzler*. What right would you have to say that you needed all the money or that you were owing it to some one else or to use it as you chose? Just so God has given to you a certain amount of means and told you to use a certain portion of it in an especial way and if you do not obey Him you become an *embezzler*. Take another illustration. Suppose you need money and some one offers you the desired amount with the express condition that you are to pay him ten per-cent interest. Would it be honest for you to accept the money upon the proposed terms but when the interest became due try to excuse yourself from any obligation to pay it because you were in debt to some one else? Of course you answer, "No." Neither is it honest for you to refuse to pay God the interest on the property He has loaned you because you owe some one else. If you had a man working for you, you would not refuse to pay him because you were in debt. No more have you any right to refuse to support the man God has sent to labor for the good of your soul because you are also in debt to some one else. Our debt to God is the most important obligation we have to meet.

Another excuse that some make is that they do not want to bear all the burden. If they gave as much as their neighbors, that is all that is necessary. How often when appeals have been made in different churches have we heard the plea, "I have paid my share," meaning that they have paid as much as others. They have no rule or principle by which to decide what their obligations are only what their neighbors do. If their

neighbor in similar circumstances pays twenty-five dollars per year they think they have done their duty in paying the same. If their neighbor pay ten dollars they justify themselves in doing as much. Is God satisfied with you because you pay as much as your neighbor? Is this God's standard? You might as consistently say, "I have prayed my share—I have prayed as much as my neighbor in similar circumstances," or "I am as good as my neighbor and that is good enough." O, my brother, may God help you to see what you are doing! You are being influenced more by your neighbor than you are by the Spirit of God. You cannot justify yourself in robbing God because your neighbor does the same. You should find out from God what He wants you to pay and then do your duty whether your neighbor does his or not. Your neighbor may not have as much light as you have and you should be an example in liberality.—*God's Financial Plan.*

#### IS THE TITHE A NEW TESTAMENT OBLIGATION?

BY EMMA MCFARLAND

"Come ye to His courts, and bring an offering with you."

Have we direct teaching as to the amount of this offering? Clearly in the Old Testament the tenth is named as the Lord's portion over and above free-will offerings.

Does the teaching of the New Testament make this binding? There is a difference of opinion among Christians, but those to whom we look as authorities in our Church and other denominations give good reasons for the obligation of the tithe in this, the New Dispensation. I quote from several of these:

1. God has never parted with His ownership nor released the tenants of His land or the stewards of His wealth from rendering Him His due portion.

2. The law of the tithe as His portion has neither been repealed directly or by implication. There is no word to show that the law was abolished or another system of giving substituted.

3. Jesus endorsed the giving of the tithe. (Ye pay tithe of mint and anise and cummin . . . these



## THE TITHER

ought ye to have done.—Matt. 23:23) There is now a difference in method in paying tithes, but not in spirit of the law.

4. Paul had in mind the old-established law of giving. (Let every one of you lay by him in store, as God hath prospered him, I Cor. 16:2.) These to whom Paul was writing were familiar with the law of the tithe.

5. We ought to do more under the Gospel than under the law. Shall we who have accepted the greatest gift from God do less than those who died in faith, not having received the promises?

6. The tithe is designed for the support of institutions or religion. (Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—I Cor. 9:14.)

7. The Christian faces no greater difficulty in determining and paying the tithe than the Jew of the Old Dispensation.

8. The Lord's blessing is clearly on this plan of giving. A decision to pay the tithe has brought spiritual blessing to many lives. Arguments against the tithe are invariably presented to those who have not even tried the plan.

All these reasons that show the teaching of the New Testament should lead us to think of the giving of the tithe not merely as "a good plan, but as a sacred duty." One-tenth is the minimum of the Christian's share for the financial support of the Church. Of the remaining nine-tenths he is a steward, not an owner, and of this he may give free-will offerings.  
*Philadelphia, Pa.*

### NO-COLLECTION! IT PAYS!

The Upland Presbyterian Church has just completed its first full year of the no-collection plan in church finance. At the annual rally and church dinner held in the social rooms of the church a delightful evening was spent. It is our plan to have four such church gatherings each year.

At this meeting reports were made of the financial standing of the church for the past year. Our New Era budget is made up in April, the church budget at this time. The treasurer reported that during the past year

he had received enough money each month to pay all bills promptly at the end of the month with enough left over to run the church for another month. And now at the close of the year, with all bills paid, there is \$1,223 in the treasury.

The budget for the new year was presented by the trustees and \$4,400 was subscribed within 20 minutes. It is the unanimous vote of our people to continue the no-collection plan in our church finance. The entire budget is subscribed at the first of the year and no more calls are made. Any others wishing to give at any of our services throughout the year may do so with a very little effort on their own part, but they are not solicited by having a plate held in front of them at every time they come to worship. The pastor can invite people to come to church services without their feeling that he is after their offering. No one can say, when asked why they were not at church, that they had nothing to give and so did not like to come. Strangers and the church members all like it. It has worked well here.

R. C. STONE

*Pastor Upland Presbyterian Church,  
Upland, California.*

(New Era Magazine)

### THANKSGIVING

Today we have the privilege of saying with the psalmist: "O give thanks unto the Lord; for He is good: for His mercy endureth forever."

The Lord of mercy and loving kindness, who by wisdom has created the heavens, the earth, the sun, the moon, the stars, and all things else and has placed us here to enjoy His creations, to be an honor to Him, and glorify His holy name, is as rich in mercy as in the days of our forefathers.

He has preserved and blessed us in temporal things above all peoples. With a strong hand, and a stretched out arm, He has brought us safely through the terrible conflict that has ended only a short while ago.

He has given us open doors of worship and strong spiritual leaders to guide us. Space will not allow us to mention all His goodness toward us.

How are we measuring up to His standard in returning thanks?

Do we return thanks only with our lips, or do we return thanks by humbling ourselves and by arising to the privilege of feeding and clothing the hungry and bringing unto them the true Bread from Heaven?

May the great blessings that we have received be the means of weaning us from selfishness and presumption, and draw us to a more holy and useful life for Him who died that we might live.—*Exchange.*

### MORE THAN MONEY

If the getting of money alone was all the benefit that would come to the Church by the method of tithing, it would be a failure. But when a man recognizes God by paying his tithe, he acknowledges God in other ways and God will soon have his life. A man's treasure and his heart are inseparable and where you find one you will find the other.—*Exchange.*

### CHRIST'S CALL TO STEWARDSHIP

Jesus stood and cried to a multitude of halfhearted and easy-going disciples: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, he cannot be my disciple." (Luke 14:26).

When they challenged his call as too severe, he replied, Which man of you, if you had my task to accomplish my tower to build, my kingdom to conquer, would not sit down to count the cost, and to consider the kind of builders and soldiers required? This is why I have made the call severe. Never can I make the kingdom of this world the kingdom of God save by the enlistment of heroic souls. Therefore (verse 33) I said, "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

The supreme call to Christian stewardship remains the same. It is the challenge of a patient Christ calling his disciples to a full consecration of life and possessions for the Christian conquest of the world. It is not a renunciation, but a dedication. Christ



# THE TITHER

waits that the church of this hour may catch the vision, and make the same heroic dedication that was made by those early heroes of the church.—*Cushman.*

## HOW THEY SPENT THEIR MONEY

### Selfishness.

I kept all my wealth—and I mourn  
all my loss.  
For gold in a skeleton hand turns  
to dross;  
Love, friendship and gratitude  
might I have bought,  
But I kept all my wealth 'till it  
moulded to naught.

### Pleasure.

I spent all my gold, I danced and  
I sang,  
The palace I built with hilarity  
rang,  
Plays, revels and frolics from even  
to dawn,  
But I lie here with nothing—I  
spent it—it's gone.

### Avarice.

I loaned my good money, at grasp-  
ing per cent—  
'Twas I who got all that you kept  
and you spent;  
While I counted my millions, death  
plundered me bare,  
And this grave that I sleep in be-  
longs to my heir.

### Charity.

It was little I had, but I gave all  
my store  
To those who had less, or who  
needed it more;  
And I came with death laughing,  
for here at the grave  
In riches unmeasured I found what  
I gave.

—Robert J. Burdette.

### Honest Advice

In Glasgow they tell of a resource-  
ful clergyman who is never at a loss  
for a retort. He was once called to  
the bedside of a very wealthy but  
stingy man. "If," he gasped to the  
clergyman, "if I leave several thous-  
ands to the church, will my salvation  
be assured?" Whereupon the divine  
responded, "I wouldn't like to be too  
positive, but it's well worth trying."  
—*Tit Bits.*

## PRAYER

Use them, my Savior for whatever  
purpose, and in whatever way, thou  
mayest require. Here is my poor  
heart, an empty vessel; fill it with  
thy grace. Here is my sinful and  
troubled soul; quicken it and refresh  
it with thy love. Take my heart for  
thine abode; my mouth to spread  
abroad the glory of thy name; my love  
and all my powers, for the advance-  
ment of thy believing people; and  
never suffer the steadfastness and  
confidence of my faith to abate—that  
so at all times I may be enabled from  
the heart to say, "Jesus needs me,  
and I him."—*Dwight L. Moody.*

## THE SON OF MAN

Foxes have holes and birds have nests,  
but the Son of Man hath not where to lay  
his head

No longer of Him be it said,  
"He hath no place to lay His head."

In every land a constant lamp  
Flames by His small and mighty camp

There is no strange and distant place  
That is not gladdened by His face.

And every nation kneels to hail  
The splendor shining through its veil.

Cloistered beside the shouting street,  
Silent, He calls me to His feet.

Imprisoned for His love of me  
He makes my spirit greatly free.

And through my lips that uttered sin  
The King of Glory enters in.

—Joyce Kilmer

## UNDER GOD'S ORDERS

Some souls, cut off from moorings,  
Go drifting into the night,  
Darkness before and around them,  
With scarce a glimmer of light;  
They are acting beneath sealed orders,  
And sailing by faith, not sight.

Keeping the line of duty  
Through good and evil report,  
They shall ride the storms out safely,  
Be the passage long or short;  
For the ship that carries God's orders  
Shall anchor at last in port.

— Unidentified

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25 to 49 sets	.....17 cts. a set.
50 to 109 sets	.....15 cts. a set.
110 to 209 sets	.....14 cts. a set.
210 to 309 sets	.....13 cts. a set.
310 or more sets	.....12 cts. a set.

### Single Envelopes, White

#### (Open Side)

25 to 49 sets	.....15 cts. a set.
50 to 99 sets	.....14 cts. a set.
100 to 149 sets	.....13 cts. a set.
150 to 249 sets	.....12 cts. a set.
250 or more sets	.....11 cts. a set.

### Standard Manila Double

25 to 49 sets	.....16 cts. a set.
50 to 109 sets	.....14 cts. a set.
110 to 209 sets	.....13 cts. a set.
210 to 309 sets	.....12 cts. a set.
310 or more sets	.....11 cts. a set.

### Single Envelopes, Manila

#### (Open Side)

25 to 49 sets	.....14 cts. a set.
50 to 99 sets	.....13 cts. a set.
100 to 149 sets	.....12 cts. a set.
150 to 249 sets	.....11 cts. a set.
250 or more sets	.....10 cts. a set.

### Minimum Charge \$4.00

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#### Take Note

The following points should be taken  
into consideration in placing an order for  
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single envelopes, without cartons, 1-3 the  
price of the same number of weekly sets.  
Cartons 3-4 cent each.

3. Semi-monthly, double or single, in  
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4. When ordering state what Sunday  
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you want the dates on the envelopes or  
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5. Indicate the wording that you want  
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6. Allow ten to fifteen days for de-  
livery. Order early.

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# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. III

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No. 7

## TITHING

(The Wesleyan Methodist)

(This paper was read before the Alabama Conference and adopted by that body and requested published in the Wesleyan Methodist.—Secretray.)

When we speak of money so many people get chilled and think that spirituality is reaching a low ebb. These people forget that Christ said, "It is more blessed to give than receive." God not only commands us to give to the support of the Gospel, but designates the minimum amount we should give. Giving that just springs from the feeling is only uncertain, but is not the plan of the Bible. How many people would be willing to rent their houses or land on a plan like that, or just receive what a person happened to have on hand at the time, which is still worse. We could never deal with our fellow man with a plan of this kind. Dealing with God in such a way is just as unwise. God has a plan, and tithing is the only God-given plan for financing His work. He has never required less than one-tenth; no one can give less and measure up to God's Word. This plan is set forth all through the Bible. Let us go back to Abraham. In him we have an example. He paid one-tenth to the high priest. Gen. 14:20. More than a hundred years after Jacob entered into a covenant with the Lord. In this covenant he made a pledge to pay one-tenth. Jacob surely was acquainted with this plan and knew it worked well with those who followed it. As we come on down we read in Lev. 27:32 and Deut. 14:22 where Moses commanded the tenth to be holy unto the Lord. During the period between Abraham and Christ all of the true children of God paid tithes. When they backslid and paid less, God charged them with robbery. Mal. 3. Not only did He charge them with robbery, but He said, "Ye are cursed with a curse." His approval was not upon them, and they did not prosper. If we bring all the tithes into the storehouse accord-

ing to His plan, then He says, "I will pour you out a blessing so that there will not be room enough to receive it."

This same plan which is taught in the Old Testament, is held out in the New. Jesus endorsed the system by saying, "Ye ought." Matt. 23:23. The scribes and Pharisees were strict tithers and taught it to the people. Paul said on one occasion, "Let every one, on the first day of the week lay by in store as God has prospered him."

If any one fails to carry out God's plan, he commits a wrong. 1st. He sins against himself; he robs himself of the blessing promised to tithers in Malachi 3 God tells us if we bring the tithes in, He will pour us out a blessing that we cannot receive. "Honor the Lord with thy substance, and the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9-10. "The liberal soul shall be made fat, and he that waters shall be watered himself." Prov. 11:25. 2nd. He sins against his fellowman. First, he sins against the church; it has to carry burdens you should help to carry. Tithing is the only way to equally divide this burden. If one fails, the burden falls to the others. The work will not be carried out as it should be; when if all work together they can easily go over the top. Secondly, he sins against the pastor and the missionaries. Many have wanted to go to foreign fields or fields at home, but could not do so for lack of funds. 3. He sins against the heathen. Many have died in darkness and sin who might have had the Gospel light and been saved. 4. He sins against God. He not only robs God, but disobeys His commands. In the face of these facts, how can we as professors of Christ let His banner fall to the earth just because we fail to obey the teaching of the Bible. How will we stand at the judgment?

HATTIE AVERY, *Committee*

Little daily resolves, little daily acts of kindness, lead on to beautiful achievements in life.—Exchange.

## HOW LONG SHALL I GIVE

"Withhold not the Gospel from souls needing bread;

For giving is living," the bright angel said.

"And must I be giving again and again?"

My peevish and pitiless answer ran.

"Oh, no," said the angel, thus piercing me through;

"Just give till the Master stops giving to you."

## EXCELLENT TESTIMONY

(Dr. J. F. Cowen)

Raising the Standards of Giving

But in spite of it all, the church in 1920 gave more money for benevolences than ever before in its history, and higher standards of giving were set. The records broken by Americans at the Olympic meet at Antwerp have been more than outdone by the Methodist Church, whose gifts to missions have gone up to \$6.18 per member, four times as much as ever before. The Baptists have lifted their per capita giving to \$9 a year, double the best they ever did before. The United Presbyterians have captured the high-jump record by reaching \$21 per member. All of the thirty co-operating denominations have simply outdone themselves, and intend to keep it up, and do even better.

Wrigley on Giving

The "chewing gum prince" chews out some words that have a meaning at Christmas time. He says: "Making money in itself doesn't amount to a hill of beans. The one fellow in the world I feel sorry for is the human cash register. Man's wants, after all, are very simple. He can eat only three meals a day, sleep in one bed, wear one suit of clothes at a time. If he has a dozen suits and tries to wear them all, he spends all his time changing clothes. And if he eats in bed and has his valet put on his clothes for him, he'll probably die of apoplexy."

Wrong doing is never the road that leads to the House of Happiness.—Ex.



## THE TITHER

## THE TITHER

C. B. RIDDLE, : : : Editor

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FIFTY CENTS THE YEAR

### EDITORIAL

#### A CAMPAIGN FOR TEN THOUSAND TITHERS IN THE CHRISTIAN CHURCH

The Christian Stewardship revival, that is sweeping the country in all denominations, gives promise of a new day in spiritual power and efficient service in the Church. It is primarily and essentially an awakening of the Christian conscience to the real significance and meaning of all Christian living, *viz*: that our whole life is a sacred trust, and that our possessions are no less sacred than our very souls, and that we are under obligation to acknowledge God's ownership, in the payment of at least the tenth, as an act of worship and consecration, sanctifying *as no less sacred and holy*, the nine-tenths that remain. It is a movement for a New Generation of Christians, who will give God first place and the Kingdom first consideration in all the plans and purposes of life. It asks that we give God the same consideration that we give our bank and those who trust us with material possessions. It is God's plan and purpose for developing Christian character. It is not a financial program, but is infinitely more—a campaign to enlist Christian soldiers, who will deal fairly with God.

#### Is There Need For Such a Revival?

Emphatically yes. Bishop Berry recently expressed the feeling of all Protestantism when he said, "I am almost in despair of any great conquering revival or religion until the church shall give up its sinful covetousness." The tragic experience of the last five years has given us a glimpse of the real heart of the world, its selfishness, its brutality and its disregard of everything we had held sacred. The varnish and veneer of civilization has been stripped off and the naked soul of man has been exposed. There is just one overmastering thought that pervades the darkness of

this confused hour, and that is, that the world is hopeless and lost without Christ. Standing over against this tremendous need, is the tragic confession we must make, that we have failed because of the littleness and narrowness of our vision and the inadequacy of our service rendered. What kind of a church would it be that could go on in the old way? The need of the world challenges the Church to a restatement of New Testament Christianity in terms of the mighty tasks before us.

#### Did Jesus Approve the Jewish Practice of Tithing?

Yes. Specifically, he said but little about it, but as a principle of life and living he said more about it than any other subject. He reproved the Pharisee who overlooked the *meaning* of the tithe and thus indicated plainly that the payment of the tithe is a pledge of faithfulness to the larger stewardship of law, justice and mercy. Referring to their boast of having paid the tithe, he said "These ye ought to have done" and who dare fail to do the things He said "ought to be done." He said little about it, because it was generally understood in his day. The Hebrew for 4,000 years had been a consistent tither. The New Testament Church was made up of Jews, and it was not necessary to press the matter with them.

#### Summary of Argument for the Tithe

1. It is the method of both Old and New Testament.
2. It was practiced by the early Church for 700 years.
3. It is business-like. The needs of the Kingdom have never been met by haphazard methods.
4. It furnishes a safeguard against covetousness.
5. It is the only way to secure adequate financial support for the Kingdom.
6. It is the only percentage anywhere indicated in the scriptures as the minimum acknowledgment of stewardship.
7. Under the Gospel, men may be expected to do as much and more than the Jews. Love and gratitude should carry us beyond the legalism of Jewish life and practice. Certainly we are not willing to stop short of the consecration and devotion of a good Jew.

8. The tragic hour to which we have come challenges us to an infinitely program of giving, than anything we have known. A generation of Tithing Stewards will produce adequate funds to meet the world's present need.

9. The material benefits coming to the church from tithing is a mere bagatelle compared to the spiritual enrichment of life that issues from a definite dedication to God's Program for saving the world.

#### Why Has This Program Been Neglected?

The Church inherited the pagan conception of property during the Dark Ages, when pagan philosophy largely influenced politics, economics, society and religion. Not until the shock of the recent collapse of Christian civilization did we awaken to the spiritual and financial atrophy of the churches during the last five hundred years. Thus we have failed to emphasize this important duty, and the membership of the church has grown up without thinking much about it. Wherever the fault lies, the sad fact now faces us that many of our people in the past have been spending money *as if it were their own*—as if it were nobody's else business what they did with it—as if God had no claim upon it for the help of our brothers in bondage all over the world. Years of lethargy and generations untrained now offer a formidable opposition. If we are to overcome the result of years of false teaching and erroneous conceptions of life and living, every pastor, every layman and the whole church will need to get into the fight. We never faced such an opportunity to press for higher ideals. The world is calling for gigantic sacrifice everywhere, and the hearts of men and women are stirred to sober reflection and are responding. Now is the hour to strike.—*From a Leaflet by the Forward Movement of the Christian Church.*

"Man proposes, but God disposes." Out of all these plans the Lord will surely work out His own, and every predicted event will come to pass.



# THE TITHER

## THE FINE ART OF GIVING

### A Guide to a Joyful Habit

By DEAN C. R. BROWN, D. D., Yale University

Outlet as well as intake is imperative if we are not to become green, scummy, stagnant pools. Fine impulses within the heart are worse than useless except they find prompt and wholesome expression in finer forms of effort. Retained they wither and die, poisoning the springs of action. The most direct mode of expression is to be found in giving—in giving time, money, strength and interest to needy lives and to worthy causes.

The call for gifts of money is loud and shrill. The whole world has been torn to pieces politically, industrially, socially, by the ravages of war. The cost of repair must of necessity be met by those who have not made the supreme sacrifice. The High Cost of Living leaves nothing untouched and the expense of carrying forward the charitable and missionary enterprises already organized into nation-wide and world-wide usefulness shares in the common advance. We have to give more generously than we gave before the war to achieve the ends in view.

### Glad Privilege

The right mood for giving is one of great, glad privilege. When ye sacrifice, in order to give, be not of a sad countenance. Anoint your head, and wash your face, and smile. Let it all be done with the air of gladness, for the Lord blesseth the cheerful giver! When the population of a beehive becomes congested the bees swarm. A great company of them, under the leadership of a new queen, moves out. They leave their home and the stock of honey they helped to make, going forth empty handed to find a new home and make a fresh start. And they enter upon that self-sacrifice with a song—bees are never so friendly as at the time when they swarm.

"When the burnt offerings began, the song of the Lord began also with trumpets." Not in gloomy silence, as if they were performing some disagreeable duty from which they would have been glad to escape, but with a burst of music the people of Israel gave of their best to the God they served. They covered the self-denial

they practiced with the radiant joy they felt in doing the will of the Most High. And the One who looketh not merely upon the outward appearance of a gift but upon its heart was well pleased.

### Proportionate and Systematic

The giving had best be proportionate and systematic. The man of method has the wind and the tide with him. Other things being equal, he will win out every day in the week and in all kinds of weather over the man who works by rule of thumb or intrusts valued interests to the care of mood and impulse. It is significant that the two most methodical concerns on earth—the Roman Catholic Church and the Standard Oil Company—are both "going concerns."

How much the leading apostle in the early Church had to say about giving! He was forever passing the plate! He furnished more good texts for sermons on generosity than all the other apostles put together. He preserved to us those fine words of our Lord which are nowhere else reported—"It is more blessed to give than to receive." He showed us the nature of giving when he passed over without even letting his voice fall from his glorious hymn of immortality in the fifteenth chapter of Corinthians to the need of an offering in the first words of the sixteenth chapter—"Now concerning the collection, let every one on the first day of the week lay by him in store."

He would make all giving intelligent and methodical. He would have our "love abound in knowledge and in all judgment." Men are to be prepared to make generous responses by a sympathetic knowledge of the facts. He would have each gift the expression not of the purse alone nor of the heart alone—he would have heart and mind, purse and will enlist together in generous action.

But there must be system. "Upon the first day of the week," when the returns from the week productive effort would all be in, "let each one of you lay by him in store as God hath prospered him." It was not all to be left to a sudden appeal which the apostle might make when he came; they were to be ready before he arrived. Paul had rare success in promoting

the spirit and habit of systematic giving, but he never aspired to the role of the skillful story-teller who undertakes to "lift" money out of the pockets of the stingy where it seems to be buried beyond the hope of a resurrection.

### A Fixed Percentage

My own conviction and practice favor the habit of giving steadily a certain percentage of one's income. The old scriptural rule of giving a tenth to the work of religion and charity has stood the test of experience. The Jews were blessed in basket and in store, in heart and in soul, by their practice of tithing. The mormon Church, whatever theological and moral limitations attach to some of its positions, has been able by its system of tithes to send forth an army of missionaries and to care for the needy with an admirably thoroughness.

The giving of the tenth need not be made a hard and fast rule to be enforced universally. This would mean a lack of equity. The man with an income of two thousand a year and the man with twenty thousand are not equally generous when they both practice tithing. The rule of the tenth would not call forth an adequate measure of generosity from Mr. Rockefeller, while it would take too much from some humble toiler whose meager wages barely suffice for his needs. There is a certain "irreducible minimum" of necessary expenditure in the maintenance of a family which is much the same everywhere. The millionaire eats no more than the hod carrier. When this necessary outlay has been made it leaves a much wider margin for the man of generous means than it does for the man whose earnings barely provide a decent livelihood.

But let there be some definite percentage which mind and conscience can approve! Let people everywhere give as they live. If they are compelled to live sparingly, let there be no reproach when they give sparingly. If they live bountifully let them give also bountifully. Where a man spends nine dollars, or saves nine dollars for investment, let him see to it that at least one dollar is given to interests quite outside the field of his own comfort.



# THE TITHER

## My Experience in Tithing

Thirty years ago I was induced by a thoughtful layman in my first pastorate to inaugurate the habit of giving a tenth. My salary was only a thousand dollars a year and to give away one hundred of it seemed to make a big hole in it. But when the decision was once made I was amazed to find how much more I could give and did give than was the case when it was all left to mood and impulse. The habit of strictly keeping the tenth account would reveal to many a narrow soul the meagerness of his own benevolent output. Were a complete record kept many who think they are giving a great deal because they give often, here a little, there a little, would be amazed at the lack of proportion between their personal expenditures and accumulations and their benevolences.

In all these thirty years I have never seen the day when I was tempted for a moment to return to the old spasmodic, haphazard method of giving to the Lord. We too have been blessed temporally and spiritually, in basket and in store, in mind and in heart, in this practice of systematic giving. There has seemed to be an overarching Providence all the way. When the tenth account would be running low because we had drawn upon it more freely in the face of some unusual need, then some windfall out of a clear sky, a generous wedding fee or an invitation to lecture or a commencement address with a very cheering "honorarium" attached, would come to our relief and we would thank God and go forward.

How the treasuries of our churches would be filled with the sinews of war for a more effective campaign against the forces of sin and want did all professing Christians who are not clearly exempt begin to practice tithing! How the needs of our missionary societies at home and abroad would be met, their arms lengthened and strengthened for a mightier service, by this adequate support! How the army of aged ministers who have been laying down their lives in the service of the Christian ideal with no comfortable Carnegie pensions awaiting them, could be maintained in self-respect and decency until God calls them home! How the

heart of the Master Himself would rejoice in witnessing the advance of a more generous service to the sick and hungry, the orphaned and the imprisoned as an acceptable service to Him!

## Must Have Sound Finances

The work of religion, like all good work, must have a sound financial basis in order to exist. First that which is natural, physical, material, then that which is spiritual. And this necessity for money had best be not furtively hidden away behind a camouflage of apron sales and oyster suppers. Let the Church stand out in the open frankly asking for funds to carry on work worthy of investment! Then let every Christian know that if he would not find himself rejected of the Lord in the day when the books are opened there must be some rightful proportion between his scale of expenditure and of accumulation and his scale of giving! Freely we have received—freely may we give in heartfelt appreciation of those benefits which are ours.

The reckless extravagance of these recent months seems to have led many to cast overboard all serious thought of personal responsibility for Christian work. There are Christian families who spend more on the theatre and the movies than they give to evangelize the world. There are women who come to church wearing hats costing forty dollars a piece and then give fifty cents or a dollar to Christianize their own country. When we look at the present disproportion in many a home between the amounts spent for luxury, pleasure, self-indulgence, and the amount contributed to make strong the work of Christ in the world we wonder if we are worthy to be called Christian.—*The Christian Advocate*.

Remember  
This December,  
That love weighs more than gold!  
Help us spread the news to young and old;  
Friendship bought and sold  
Leaves the giver cold.  
The right gift  
Is the bright gift,  
The kind thought and cheer;  
Send your loving heart,  
That's the greatest part,  
So will Christmas crown all the year!

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### Standard White Double

25 to 49 sets	.....17 cts. a set
50 to 109 sets	.....15 cts. a set
110 to 209 sets	.....14 cts. a set
210 to 309 sets	.....13 cts. a set
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25 to 49 sets	.....16 cts. a set
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### Single Envelopes, Manila

(Open Side)

25 to 49 sets	.....14 cts. a set
50 to 99 sets	.....13 cts. a set
100 to 149 sets	.....12 cts. a set
150 to 249 sets	.....11 cts. a set
250 or more sets	.....10 cts. a set

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### Cartons Included

#### Take Note

The following points should be taken into consideration in placing an order for church offering envelopes:

1. A set means 52 envelopes—one for each Sunday in the year.
2. If you desire monthly, double or single envelopes, without cartons, 1-3 the price of the same number of weekly sets. Cartons 3-4 cent each.
3. Semi-monthly, double or single, in cartons, 2-3 the weekly price; without cartons 3-5 the weekly price.
4. When ordering state what Sunday that your church year begins, and whether you want the dates on the envelopes or not.
5. Indicate the wording that you want placed on the envelopes or leave the same with us.
6. Allow ten to fifteen days for delivery. Order early.

C. B. RIDDLE, Publishing Agent

Burlington, - - - - - N. C.

## FREE TO ANY MINISTER

To any minister or Sunday school superintendent who will write us that he will agree to preach a sermon on Tithing, we will furnish free on request, a copy of a tithing leaflet entitled, "God's Loving Money Rule," for every family in his congregation, postage prepaid.

TITHER, Room 700 Citizens National Bank Bldg., Los Angeles, Cal.

# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. III

BURLINGTON, N. C., MARCH, 1921

No. 10

## EDITORIAL

### STEWARDSHIP

#### 1. Reading.

For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another, one; to every man according to his several ability; and straightway took his journey. (Matt. 25:14,15.)

#### 2. The Position of a Steward.

Christian stewardship is a big thing, a very big thing, which grows bigger the more you study it; and if fully developed it would swallow up all other things.

A steward, as you know, is one placed high in authority and honor; this rank is high; his position second only to that of his Lord. Far back in history we read of stewards. Abraham sending his steward to select a wife for his son, shows not only the steward's position of honor, but that he entered into the inner circle of the family, and shared the bosom secrets of his master. Joseph occupied the highest earthly position of stewardship of which the Bible tells; he was second in power to the greatest king of Egypt. As regards the social position of the steward, in I Kings 16:9, it is said that the king was drinking in the house of his steward. Throughout the Scripture we find frequent mention of the steward, and always as a person of importance.

#### 3. Reading.

Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth, I say unto you, that he will make him ruler over all that he hath. (Luke 12:42-44.)

#### 4. The Requirements of a Good Steward.

Intelligence. He must know his master's will.

Diligence. He must do his master's will.

Faithfulness. He must be always ready for his master's coming.

Accountability. He must give an account of his stewardship.

#### 5. Reading. "Stewardship of Life."

*Take my life, and let it be  
Consecrated, Lord, to Thee.*

"Full consecration" may be in one sense the act of a moment, and in another the work of a lifetime.

Suppose you make over a piece of ground to another person. You give it up, then and there, entirely to that other. His occupation of it is total; no other has any right to an inch of it; it is his affair thenceforth what crops to arrange for and how to make the most of it. But his practical occupation of it may not appear all at once. There may be waste land which he will take into full cultivation only by degrees.

Just so it is with our lives. The transaction of, so to speak, making them over to God is definite and complete. But then begins the practical development of consecration. And here He leads on softly according as the children be able to endure.

#### 6. Stewardship of Time.

*Take my moments and my days;  
Let them flow in ceaseless praise.*

We do not realize the importance of moments. Time is entrusted to us to be traded with for our Lord. But we cannot grasp it as a whole. We find the need of committing the days to the Lord, why not the hours, why not the moments?

This view of moments seems to make it clearer that it is impossible to serve two masters, for it is evident that the service of a moment cannot be divided. If it is occupied in the service of self, or any other master, it is not at the Lord's disposal; He cannot make use of what is already occupied.

We do not want our moments to be simply kept from Satan's use, but kept for the Master's use; we want them to be not only kept from sin; but kept for His praise.

#### 7. Stewardship of Service.

*Take my hands, and let them move  
At the impulse of Thy Love.*

Stay a minute, and look at your hand. See how wonderfully it is made, how perfectly fitted for what it has to do. Your hand, do you say? Whether it is soft and fair with an easy life, or rough and strong with a working one, or white and weak with illness, it is the Lord Jesus Christ's. It is not your own at all; it belongs to Him. He made it, for without Him was not anything made that was made, not even your hand. And He has bought it that it might be one of His own instruments.

Does this mean that we are always to be doing some definitely "religious work"? No, but that all that we do is to be always definitely done for Him.

It may seem an odd idea, but a simple glance at one's hand, with the recollection, "This hand is not mine; it has been given to Jesus, and it must be kept for Jesus," may sometimes turn the scale in a doubtful matter. When our Lord asks us, "What is in thy hand?" let us examine honestly whether it is something which He can use for His glory or not. If not, do not let us hesitate for an instant about dropping it. It may be something we do not like to part with, but the Lord is able to give thee much more than this, and the first glimpse of the excellency of the knowledge of Christ Jesus your Lord will enable us to count those things loss which were gain to us.

#### 8. Stewardship in Going and Coming.

*Take my feet, and let them be  
Swift and beautiful for Thee.*

There is a certain homeliness about the idea that these very feet of ours are purchased for Christ's service. They are to be His errand-runners. How can we let the world, the flesh, and the devil, have the use of them?

Shall the world have the use of them? Shall they carry us where the world is paramount, and the Master



# THE TITHER

## THE TITHER

C. B. RIDDLE : : : Editor

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FIFTY CENTS THE YEAR

cannot be even named, because the mention of His name would be so obviously out of place?

There is no fear but that our Lord will have many uses for what is kept by Him for Himself. "How beautiful are the feet of them that bring glad tidings of good things!" The angels themselves must think those feet beautiful, even if they are cased in muddy boots or rubber shoes.

### 9. Stewardship of Voice.

*Take my voice, and let me sing  
Always, only, for my King.*

The words had passed your lips, "Take my voice!" And yet you will not let Him have it; you will not let Him have that which costs you something, just because it costs you something. In many cases the voice seems the last and hardest thing to yield entirely to the King; and many who think and say they have consecrated all to the Lord and His service "revolt" when it comes to be a question whether they shall sing "always, only" for their King. And yet He lent you that pleasant voice, that you might use it for Him. And yet He, in the sureness of His perpetual presence, was beside you all the while, and heard every note as you sang the songs which were, as your innermost heart knew, not for Him. You cannot be "All for Jesus" as long as your voice is not for Him. Which shall it be? All for Him, or partly for Him? Answer that to Him whom you call Lord and Master.

### 10. Stewardship of Lips.

*Take my lips, and let them be  
Filled with messages for Thee.*

How many pray, "Keep the door of my lips," when the very last thing they think of expecting is that they will be kept! Honestly, now, have you trusted Him to keep your lips this day? Once I heard a beautiful prayer which I can never forget: "Lord, take my lips, and speak through them; take my mind and think through it;

take my heart, and set it on fire." And this is the way the Master keeps the lips of His servants, by so filling their hearts with His love that the outflow cannot be unloving; by so filling their thoughts that the utterances cannot be unChrist-like.

### 11. Stewardship of Silver and Gold.

*Take my silver and my gold;  
Not a mite would I withhold.*

"The silver and the gold is mine, saith the Lord of Hosts." Yes, every coin we have is literally our Lord's money. Simple belief of this fact is the stepping-stone to full consecration of what He has given us, whether much or little.

"Then you mean to say we are never to spend anything on ourselves?" Not so. Our Lord has given us our bodies as a special personal charge, and we are responsible for keeping these bodies, according to the means given and the work required, in working order for Him. A master intrusts a workman with a delicate machine, with which his appointed work is to be done. He also provides him with a sum of money with which to procure all that may be necessary for keeping the machine in thorough repair. Would he not be failing in duty if he chose to spend it all on something for somebody's else work, or on a present for his master, while the machine is creaking and wearing for want of a little oil, or a new screw? Just so we are to spend what is really needful on ourselves, because it is our charge to do so; but not for ourselves, because we are not our own, but our Master's.

### 12. Stewardship of Intellect.

*Take my intellect and use  
Every power as Thou shalt choose.*

There is a distinct temptation to those who think they have rather less than the average share of intellect. They think themselves excused from efforts to cultivate and use their small intellectual gifts; to suppose they cannot, or need not, seek to win souls, because they are not so clever and apt in speech as So-and-So; to hide the one talent because it is not five.

Gifts are given "to every man according to his several ability." We have just as much given as God knows we are able to best use for Him. But grace is greater than gifts. "Unto

the measure of the gift of Christ." Claiming and using that royal measure of grace, you may, and can, and will, do more for God than the mightiest intellect in the world without it.

Also do you not see that when there are great natural gifts, people give the credit to them, instead of to the grace which alone did the real work, and thus God is defrauded of His glory? Will you not henceforth say, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me"?

Nothing is more practically perplexing to a young Christian, whose preparation time is not over, than to know what is most worth studying while the "thoroughly furnishing" of the mind is the evident path of present duty. Is not His name "Counsellor," and will He not be faithful in this, as well as in all else? So may we not ask Him to bring His perfect foreknowledge to bear on all our mental training and storing? To guide us to read and study exactly what He knows there will be use for in the work to which He has called us or will call us? The Lord makes the most of whatever is unreservedly surrendered to Him. He wastes no material.

### 13. Stewardship of Will.

*Take my will and make it Thine;  
It shall be no longer mine.*

Our wills belong either to self or to God. It may seem a small and rather excusable sin in man's sight to be self-willed, but see in what a category of iniquity God puts it (2 Peter 2:10). Certainly we are without excuse when we have such a promise to go on as "It is God that worketh in you both to will and to do His good pleasure." How splendidly this meets our very deepest helplessness—"worketh in you to will"!

All true surrender of the will is based upon love and knowledge of, and confidence in, the one to whom it is surrendered. So, as the fancied sternness of God's will is lost in His love, the stubbornness of our will becomes melted in that love, and lost in our acceptance of it.

### 14. Stewardship of the Heart.

*Take my heart, it is Thine own;  
It shall be Thy royal throne.*

"It is a good thing that the heart be established with grace, and yet some of us go on as if it were not a



## THE TITHER

good thing even to hope for it to be so. We own, as if there were a kind of virtue in saying how fickle and faithless and desperately wicked our hearts are; and we think the easy confession proves our humility. When we see Jesus, we distrust our hearts more truly than ever before, but we trust our Lord entirely, because we trust Him only. For entrusting our trust to Him, we know that He is able to keep that which we commit to Him.

The heart that is established in Christ is also established for Christ. It becomes His royal throne, no longer occupied by His foe, no longer tottering and unstable. Then "He shall be a Priest upon His throne," not only reigning, but atoning; not only ruling, but cleansing. Thus the throne is established "in mercy," but "by righteousness."

### 15. Stewardship of Love.

*Take my love; my Lord, I pour  
At Thy feet its treasure-store.*

The love of Christ is not an absorbing, but a radiating force. The more we love Him, the more we shall most certainly love others. Some have not much natural power of living, but the love of Christ will strengthen it. Some have had the springs of love dried up by some terrible earthquake. They will find "fresh springs" in Jesus, and the gentle flow will be purer and deeper than the old torrent could ever be. Some have been satisfied that it should rush in a narrow channel, but He will cause it to overflow into many another, and widen its course of blessing. Some have spent it on their God-given dear ones. Now He has come whose right it is; and yet He is so gracious that He puts back an even larger measure of the old love into our hand, sanctified with His own love, and strengthened with His new commandment, "That ye love one another, as I have loved you."

### 16. Stewardship of Self.

*Take my self, and I will be  
Ever, only, all for Thee.*

Some of us are thinking: "It is not all for Jesus, though I have asked and wished for it to be so." Dear friends, the "all" must be sealed with "only". You cannot be "for Him" in the full and blessed sense while you are partly "for" anything or anyone else.

Here comes in once more the immeasurably important subject of our influence; for it is not what we say or do, so much as what we are, that influences others. If we ourselves are kept all for Jesus, then our influence will be all kept for Him, too. Our enthusiasm, our ability to lead, our timidity, our gentleness of manner, our merry laughter—all that makes up our individuality—may be kept and used for Him.

—Arranged from "*Kept for the Master's Use*," by Frances Ridley Havergal.

### WHY SHOULD THE CHRISTIAN PAY THE TITHE?

By Rev. James A. MacDonald

We scarcely appreciate the significance of the name "Christian". It means "the anointed one". It has the very same meaning as the name Messiah. In the Old Testament the Lord Jesus is called The Messiah, that is, The Anointed One. In the New Testament our Lord is called "The Christ". And that also means The Anointed One.

Now we bear the same name as the Lord Jesus. He is called Christ, and we are called Christians. He is the Messiah to reveal the Father, and we are Messiahs to lighten the world, and bear witness to the truth. The Lord Jesus made atonement, and we do not make atonement. But apart from that we occupy the same position as He did. "Ye have an anointing from the Holy One," the same anointing as Jesus had. That makes us Messiahs of this age. That makes us Christs of God!

Then the question before us is: Why should the Lord's anointed pay the tithe?

1. The Lord's anointed will render unto God the things that are God's. Jesus did. So will we. Otherwise we are robbers. We are withholding from God what belongs to Him, and to no one else. And if we do that we "are not in grace, but in disgrace." We are like a building without a roof. And now to the law and to the testimony! "The tithe is the Lord's; it is holy unto the Lord." It is His whether we pay it or not. And if we do not pay it, how shall we classify ourselves? Are we sheep, or goats, or alpacas?

2. The Lord's anointed will obey the Lord's commands. Pharaoh might say: "Who is the Lord that I should obey His voice?" But that is a terrible question. The Lord Jesus said, "I delight to do Thy will, O my God." And again, "My meat is to do the will of Him that sent Me."

Ignatius Loyola, the founder of the Jesuits, when sixty years of age, and broken in health, used to say that if a sign from the Pope he would take his staff and go on foot into Spain, or embark on the first vessel he found at Ostia, without oars, or sails, or provisions, not only willingly, but with joy. A nobleman who heard this, said in surprise: "But where would be the prudence of doing this?" "Prudence, my lord," replied Loyola, "is the virtue of those who command, not of those who obey." That was loyalty to authority, consecration to the Pope. But we prefer the Negro preacher's consecration: "If God tells me to jump head foremost through a stone wall, I'm bound to jump at it. Jumping at it belongs to me; going through it belongs to God." God's commands are our law. And the best reason for doing anything is that God commands it.

Now here is a command that the Lord's anointed will bear in mind: "Bring ye the whole tithe into the storehouse." Two things are included in this command: (1) To bring the tithe. The best we have. And all of it. And (2) to bring the tithe to the house of God. There is more said in the Bible as to where we are to bring the tithe than there is about paying the tithe. That means that the Church is to be the depository and the distributor of our tithes and offerings. But it is objected that we are to give a portion to seven and also to eight. And what do you say to that? I have this to say: We are not told to give to seven and also to eight out of our tithe. Pay to the Lord's treasury your tithe, and then give as much as you please to other issues. We read in the Bible of tithes *and* offerings—never of tithes *or* offerings. That was the rule in the Old Testament as well as in the New. See Deut. 16:17, "Every man shall give as he is able, according to the blessing of Jehovah thy God which He hath given thee." Compare that with I Cor. 16:2, where the Corinthians are urged



## THE TITHER

to give a special offering to the poor saints that are at Jerusalem. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." They might pay their tithes when Paul would arrive. They were bound to do that. But let the offering for the poor saints be taken up before his arrival.

Jesus said, "Ye are my friends"—not if you shout and sing and preach—but "if ye do whatsoever I command you." Obedience is the test of discipleship. It is the badge of the Lord's anointed. (3) The Lord's anointed will accept the Lord's promises at their face value. To every command to pay the tithe there is a promise of blessing; and to every command to give there is a promise of blessing. And if you read the record I will leave it to you so say if it is not a promise of material blessing. We do not have to die to win. We come into our inheritance here and now. Some would make the promises to be altogether of spiritual blessings. And some even say that they would be ashamed to pay the tithe or make an offering, expecting God to give them material blessings. But the Christian should not be ashamed to take the promises at their face value. We read: "Believe on the Lord Jesus Christ and thou shalt be saved." Some say they would be ashamed to accept salvation on those terms. But the saint is not ashamed to accept the condition and abide by the promise. Just so in reference to the promises that the Lord attaches to his commands to give. (4) The Lord's anointed will pay the tithe because of the fruit that accrues to themselves. Why does the Lord command us to pay the tithe? Why does He command us to make an offering? Is it because He needs our money? If He were hungry, would He tell us? If He were thirsty, would He ask us for drink? Whose are the cattle on a thousand hills? Whose also are the hills?

Does the Lord want us to give that His kingdom may grow? That His gospel may be spread? If that were all He wanted He could turn the pebbles in front of our churches into gold. He could make the water of our church faucets to be liquid silver. So

plainly, then, it is not for His own sake, nor for the sake of His work, that the Lord commands us to pay the tithe and to present offerings. We have the reason in Philippians 4:17, "Not that I seek for the gift; but I seek for the fruit that increaseth to your account." What our Father wants is our development. And there is no grace that will develop a Christian character faster and better than the grace of liberality. It makes us Godlike. God is always giving. And He gives, not out of His riches, but according to His riches in glory by Christ Jesus. Let us give, not out of our riches, but according to our circumstances. As Paul Rader says, "You can't beat God at giving." But we can imitate God in this respect.

For these four reasons, therefore, a Christian should pay the tithe. First, because it belongs to God. He claims the tenth of our income as He does the seventh of our time. (2) God commands us to pay the tithe. It is therefore His will. And we should distinguish what is the good and acceptable and perfect will of God. (3) Because of the exceeding great and precious promises made to the tither touching temporal and spiritual things. And (4) Because of the fruit that may abound to the account of the tither—fruit unto the everlasting life.—*The United Presbyterian.*

### FORWARD MOVEMENTS CONFER WITH ONE ANOTHER

Representatives of practically all the forward movements of the various denominations met in conference on Saturday, March 19, in New York, at the invitation of the Federal Council of the Churches of Christ in America, to consider their common problems and to learn from one another's experience.

The program of the conference centered around the following five topics:

1. A report from each movement as to its origin and results and lessons learned from its experience.

2. A discussion of the methods by which the larger giving of the people, stimulated by these movements, may be made permanent.

3. Consideration of the various problems which have arisen and which are now before the movements for solution.

4. The question of the future of these movements and their relationship to the other agencies of their denominations.

5. How these movements can be most helpful to one another through future conference or in other appropriate ways.

A committee on findings was appointed to present an analysis of the present situation in the forward movements as disclosed by the discussions of the day and to consider the whole question as to the desirability of future relationships to one another. This committee on findings is to report at another conference to be held sometime within the next few months.

The following organizations were represented at the conference at the office of the Federal Council:

The Committee on Conservation and Advance of the Council of the Boards of Benevolence of the Methodist Episcopal Church.

The Centenary Movement of the Methodist Episcopal Church, South.

The Congregational World Movement.

The New World Movement of the Northern Baptist Convention.

The New Era Movement of the Presbyterian Church in the U. S. A.

The Nation-Wide Campaign of the Protestant Episcopal Church.

The New World Movement of the United Presbyterian Church.

The Forward Movement of the Reformed Church in the United States.

The Progressive Campaign of the Reformed Church of America.

The Forward Movement of the Friends.

The United Enlistment Movement of the Church of the United Brethren.

The Larger Life Movement of the Moravian Church.

"John, I hear burglars."

The dutiful husband arose and tiptoed bravely out. After an undue delay he returned.

"Oh, John," said the wife, "what kept you so long? I was so afraid they had overpowered you."

"No, no, dearie, they were stealing the victrola from the people across the hall and I just made sure they got all the records."—*Life.*



p 295

# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. III

BURLINGTON, N. C., APRIL, 1921

No. 11

## MONEY, MONEY, WHO'S GOT THE MONEY?

(Editorial in New Era Magazine)

The savings bank statistics for 1920 were published recently, and truly they are astonishing. Who said "hard times"? The deposits throughout the country (excepting the South, whose figures are not available) were 9.38 per cent greater than 1919, the banner year. Wisconsin led with an increase of 25.66 per cent.

What does this mean? That the people with moderate and small incomes are prospering as never before.

What is its moral implication? That the scale of living of the people is rising. Wealth is trickling downward. The proletariat (in this country, at least) is vanishing and triumphant democracy is emerging.

What is its spiritual significance? The opportunity to realize stewardship of possessions toward God, among people who have never been able to do much in that direction heretofore.

We have all doubtless appreciated the necessity of Christ's solemn and repeated warning: "Verily I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven." Do we realize that that warning is relevant to all of us in our degree, whatsoever our possessions may be.

Our Savior bestowed high praise on two women, neither of whom was rich. One was the poor widow who extravagantly cast in her mite, which happened to be her all. The other was Mary, who poured the precious ointment upon his feet. Of her act he said: "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of as a memorial of her." Why this extraordinary statement? Because her act carried in it Christ's own spirit, complete self-forgetfulness in lavish sacrifice.

How far are our savings bank books enabling us to realize something of that spirit?

For what shall it profit a man if he

have the value of the whole world to his credit in his savings bank book, and have nothing to his credit on the books that shall be opened at the judgment day?

"But lay up for yourselves treasures in heaven."

## NOTABLE ROLL OF THE CHURCH

(Editorial in New York Evening Post)

More than \$3,000,000 has been given to the starving Chinese by the American churches. The church is decadent, we are told, but the first thought of any one who represents some pressing public need is to enlist the church's strength. "Why Smith Doesn't Attend Church" is an inexhaustible theme for magazine symposia, but men who want to interest Smith in China or Poland do not rest until the churches call a Save China Sunday or Help Poland Sunday.

Materialism is supposed to be corroding the fine self-abnegation of an earlier day. But after the church treasurers stand up and show that home missions, foreign missions, freedmen's aid societies, children's societies, temperance boards, Bible funds, and a dozen other activities survive and grow, there comes a long list of announcements like that of the \$3,000,000 gift to China.

The Christian denominations, with 42,000,000 members, are the *greatest single group of organizations in America*. Their membership includes in nearly all communities the most public-spirited and benevolent citizenship. Whatever the perils threatening church strength, the churches still play a notable role in altruistic endeavors.

The churches cannot be left to save China alone. What they have done should be a stimulus to other organizations and to those not church members. Our commercial clubs, our fraternal organizations, our special groups of a hundred kinds, and, above all, our citizens as individuals, should join in raising the fund to a figure that will assure the starving Chinese of rescue.

## USING AND GIVING

There is quite a distinction between using and giving. In presenting the subject of Christian giving and stewardship, either by preaching or teaching, emphasis is sought by the use of illustrations, and this is right. Two instances are frequently cited, both of which received the direct commendation of our Lord while in the flesh. One of these is that of the widow at the temple, who cast all her living into the treasury. The other is that of Mary, who, at a feast in Bethany given in His honor, brought forth a box or cruse of very precious ointment, probably representing the savings of a lifetime, and poured it upon the head and feet of Jesus in anticipation of His burial.

The question naturally arises in the minds of thoughtful people whether it is the duty of all to give away all they possess in order to be true followers of Christ. It seems to the writer that a distinction should be clearly drawn between giving away all one has, and using all one has for God. We believe that the Word of God clearly teaches that a tenth should be paid into the treasury of the church as a minimum of our obligation. But what remains cannot be used as one may choose.

Every person should recognize the principle of Christian stewardship in which all we have is to be administered for God as strictly and with as careful thought to an accounting to God for its use, as though he were in the employ of some business firm or corporation. We should adopt right standards of living, live simply and in keeping with the Word of God, and then we shall have something left over to give to the work of God above the tenth.—*Wesleyan Methodist*.

The reaction of the day of Pentecost upon the early Church was to make the members feel that nothing of what they possessed was their own.—*Selected*



# THE TITHER

## THE TITHER

C. B. RIDDLE : : : Editor

Entered as second-class matter June 18, 1918, at the postoffice at Burlington, North Carolina, under the Act of March 3, 1879.

FIFTY CENTS THE YEAR

### EDITORIAL

#### BE

Be it unto thee as thou wilt—*Matt.* 16:23.

Be ye therefore merciful—*Luke* 6:36.

Be ye therefore wise as serpents—*Matt.* 10:16.

Be not wise in your own conceit—*Rom.* 12:16.

Be ye steadfast....always abounding—*I Cor.* 15:38.

Be doers of the Word—*James* 1:22.

#### DO

Do good—*Psalms* 37:27.

Do Thy will—*Psalms* 40:8.

Do justice—*Isa.* 56:1.

Do the will of Him that sent me—*John* 4:34.

Do whatsoever I command you—*John* 15:14.

Do all to the glory of God—*I Cor.* 10:31.

Do exceedingly abundantly—*Eph.* 3:20.

#### GO

Go, preach, saying—*Matt.* 10:7.

Go ye into all the world and preach—*Mark* 16:15.

Go up higher—*Luke* 14:10.

Go after that which is lost—*Luke* 15:4.

Go and bring forth fruit—*John* 15:16.

Go thy way this time—*Acts.* 24:25.

#### YE

Ye are the salt of the earth, but—*Matt.* 5:13.

Ye are of more value than many sparrows—*10:31.*

Ye should turn from these vanities—*Acts* 14:15.

Ye may be able to stand—*Eph.* 6:11

Ye might walk worthy of God—*Col.* 1:10.

Ye which are spiritual restore—*Gal.* 6:1.

#### GOD DOES NOT ALWAYS PAY OCT. 1.

A godless man cultivated his crop on Sunday, reaped a good harvest, but the tithe was given to him as an answer by the man to whom he was boasting of his success in sin.

Christians often have to keep in mind "Reap if ye faint not." Pluck is a grand thing—that hangs on to a chosen work in spite of rebuffs, slights and silence. It takes grit to stick to an ideal for decade after decade and see such a small harvest for one's labor. How thankful we all should be to our loving Father that he inspired a man to start the bringing of the Church to a sense of its duty and privileges; obeying the Bible command, "Let not thy left hand know what thy right hand doeth."—*Matthew* 6:3. Some people make much of their gifts. "Layman" has always claimed it was what we owed. From 1876, the beginning of our country's second century, he has been steadily, patiently and faithfully planting seed, praying much, and now the good Lord who is the "Hearer and answerer of prayer", is giving him a wondrous harvest. He is past fourscore now, has formed the "Layman Company," and from 143 W. Wabash Ave, Chicago, there is a stream of blessed influence going all over the world, growing wider and deeper as the days go by. Millions of copies of the forceful tracts have gone out, and who can tell the good that has grown out of "Layman's" consecration to the cause nearly 50 years ago?

"Will there be any stars in my crown?" comes to mind.

Layman's crown should be brilliant with many large and lustrous jewels. "Thou hast been faithful.....enter thou into the joy of thy Lord."

The last few years have stirred some people that they are the more ready to give; and three of our churches started to do great things. One pledged \$21,353,927, fairly surprising figures, but the receipts were 28% short—only \$15,489,762 was paid in. Another church set as their goal \$13,300,000, but got but \$8,000,000, more short than the other. The third was a smaller branch of Christ's Church, but they far surpassed both the others. Their goal was \$3,500,000, but they not only got it all, but their spirits

were on fire with zeal and they went over the top with \$800,000 extra! They stressed tithing—it pays.

The second church gave about \$5 per member, the first less than that, while the third gave \$11.81 for each member, and this Church has the largest proportion of children in the church who cannot give as much as grown folks.

#### THE WORD A MINE

A man who tried to dig a mine, but had no tools, would not get very far. In the first column are four very short terse words, and some of the very many texts in which they are found. But they were picked out from very many more by the use of a concordance and subject index. No one can be fully informed on what God says about tithes offerings and stewardship unless he has a reference Bible, a good concordance and a reasonably complete index; and studies the Word with these helps. When David lived they had only part of the Bible yet he wrote:

"Thy testimonials are my delight, Behold I have longed for Thy precepts,

I will delight myself in Thy commandments,

I delight in Thy law,

Thy Word is very pure, therefore

Thy servant loveth it.

Consider how I love Thy precepts,

I rejoice at Thy Word.

I have kept Thy precepts and Thy testimonies, and I love them exceedingly—*Selections from Psalm* 119.

When Joshua started to conquer Canaan, Jehovah said unto him "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein, for then shall thou make thy way prosperous, and then thou shalt have good success."—*Josh.* 1:8.

#### A QUESTION

I thought that foreign children

Lived far across the sea

Until I got a letter

From a boy in Italy.

"Dear little foreign friend," it said, As plainly as could be!

Now I wonder which is "foreign",

That other boy, or me?

—*Junior Red Cross News.*

# THE TITHER

## PLEDGES AND PAYING

Some people are always ready to make pledges for a good cause. It gives them a satisfied feeling and often the amount is fixed large so it will prompt others to give freely. They will often gloat over the success of the campaign, always stating their part in the work. But—when the time comes to *pay* they are as full of excuse and regrets as they were before of enthusiasm for the cause, and most generally they at the last pay only a small part of what they pledged. Some few fail entirely to keep their promise.

Some years ago, a paper was seen issued by one of the small Churches, having only 70,000 members in the country in 1910. They gave for foreign missions alone for each member, children included, \$2.56 per member in 1906, \$5.83 in 1910, \$7.83 in 1913, and \$10.23 in 1915. How did they do it? Tithing is stressed in that Church, and *every member is required to tithe.*

The Latter Day Saints are not the largest nor the wealthiest Church in the country, yet it has been said that every member has to tithe both their *time and money.* Two of them were seen going from house to house, talking and leaving forceful printing to win people to their view of what the Bible taught. One of them said they were on a colportage tour of a *month* to pay up their *tithe of time* for ten months. Is it any wonder that this Church is growing fast?

When Joshua was about to die he called the tribes together and said, "If it seem evil unto you to serve Jehovah, choose you this day whom ye will serve." And the people said unto Joshua, "Nay, but we will serve Jehovah." And when Joshua asked them again, they answered, "Jehovah our God will we serve, and His voice will we obey."—*Joshua 24:15,21,24.* But they did as we do, forgot, or neglected to keep the law, and were cursed with a curse."—*Malachi 3:9.* "Be sure your sin will find you out."—*Numbers 32:23.*

"If the church has any word of authority to speak about a Christian's use of money, surely she ought to be as definite about it as when she speaks

of a Christian's use of time. A seventh of time, a tenth of possession.... they shall be dedicated, offered, not as being our own, but as being God's trust."

D. B. BRUMMITT.

## THE NEWS OF RELIGIOUS ACTIVITY

(Editorial in *The Christian Century*)

Before the denominations began to organize publicity departments, there was no way for the big public to get the news of the churches. Some metropolitan papers printed some news about local churches, but concerning the programs of the denominations there was but little account. Great Christian conventions would be dismissed with a "stickfull" of matter. The public regarded the churches and preachers as idle, and stigmatized them for "doing nothing" when in truth they were doing many things. Wrong and hurtful stories were printed with regard to religious leaders because the truth was not available. A number of the denominations now have their publicity departments, and have been able to achieve results which make a splendid return on the investment.

The Presbyterian publicity department has made contact with the great news gathering agencies of the country which reach a total of over thirty million circulation daily. These vast agencies of publicity have used much of the material furnished them, *thus helping Americans to assess more correctly the meaning of Presbyterianism in the national life.*

The effectiveness of the Christian Science service is everywhere admitted. Though it is so largely negative, dealing with rejoinders to what appear misstatements of the position of Christian Science, even such a service is of enormous value to any new and often misunderstood movement. It is the publicity organization which has given to Christian Science quite a different flavor from that of Mormonism or Dowieism.

Once the daily press indulged in facetious distinctions between Methodist bishops and "real bishops". Now the general overseer of the Methodist church is accorded the same respectful treatment as is given to other ecclesiastical leaders of the country.

Methodism has made its publicity department pay, particularly in the way of making its national gatherings better understood.

There is still a task more subtle and useful to be performed by these departments. Religious activity may yet be interpreted in news columns so as to give the deeper meaning of religion and the genius will some day arise who can do it.

## THE BIBLE AMONG THE JAPANESE IN HAWAII

The Rev. U. G. Murphy, special representative of the Pacific Agency of the American Bible Society, has completed a two months' tour among the Japanese in the Hawaiian Islands, where there are some 115,000 sons of the Flowery Kingdom. It is estimated that fully 90,000 are Buddhists having some forty-five temples, and they are practically unevangelized. The Japanese on the Islands have come from two strongest Buddhist provinces in Japan.

Mr. Murphy spoke to the unevangelized Japanese in their theatres, schools, villages, and camps. He gave many addresses, and personally sold 5,500 Scriptures, practically all of them to Buddhists. He estimates that 80 per cent. of the Japanese laborers living in plantation camps whom he addressed and to whom he sold Testaments, had never before heard a Christian address; and that 25 per cent of them had never heard a Japanese public address of any kind. In some places, he found among the Buddhists dense ignorance of all things Christian, and an intense aversion to Christianity, similar to that found in Japan thirty years ago; but, on the whole, he found them of open mind and ready to purchase New Testaments.

He especially found encouragement among the Buddhist young people in the schools, who not only purchased, but were eager that their fathers and mothers should come into possession of the Scriptures. In one instance, a young Japanese schoolgirl sent a strong appeal to Mr. Murphy to visit her people, who were Buddhists, in a distant section of Hawaii Island. Mr. Murphy made a special tour to this place, found these people, and they



## THE TITHER

secured for him a gathering of all the Buddhist community. These Buddhists were so eager to hear concerning Christianity and to receive the teaching of the New Testament, that Mr. Murphy spoke for over two hours to them, explaining the teaching concerning Christ. At the close of this service every Buddhist present purchased a New Testament.

Such experiences of receptive hearts were common.

An effort will be made this year by the American Bible Society, through the mission forces on the Islands, to reach with the Scriptures every unevangelized Japanese not reached by Mr. Murphy's tour. The importance of this may be estimated politically as well as religiously, for it is estimated that within a few years—ten or fifteen at most—the Japanese will control the voting power of the Hawaiian Islands.

### MY MOTHER

I look at the flowers  
All sparkling with dew,  
The daisies are closing,  
The harebells, too;  
I think it the loveliest  
Picture until  
Comes the face of my mother  
More beautiful still.  
I hear the sweet song  
Of the nightingale near,  
I know that he sings  
To his love, ever dear.  
I listen with pleasure  
To every thrill,  
But the voice of my mother  
More beautiful still.  
In silence of night  
I know she is near,  
To comfort and tell me  
I need never fear;  
For God in love working  
His own perfect will,  
Makes the soul of my mother  
More beautiful still.

—Edith Oxley, in *Rochester Chronicle*

"Mother has passed over the realm of the blest." The record of her useful and unselfish life is a priceless legacy. She entered upon the duties of the home and the Church and the community as a Christian woman of rare type. As a mother of sons and daughters she illustrated the teaching of the divine Master. Her presence in the home was a benediction to the very end.—*Exchange*.

### "OUR MOTHER"

Who is it 'at tucks us in  
And makes us comfy, too,  
An' always sees 'es 'fore she leaves  
Ef our toes are peeping 'fru?

It's not nursie, it's not dad,  
For he's always up town;  
But when he comes, you may be sure  
He'll wear a big old frown.

It's not Aunt Jane or Grandmaa  
Though they're both so kind;  
They never mind to mend our socks  
'Es any time.

It's not Dorothy, that's our sister,  
For she's got a beau;  
I hear him coming up de steps,  
Yes, knocking at the do'.

It's not Dot nor Sue nor Polly,  
For they don't take the time  
To do a thing but set and sew  
For Dolly Caroline.

I know you've guessed her name,  
For there's only one other;  
And she it is 'at tucks us in—  
Our own dear mother.

—Oma Tarpley, in *Christian Index*.

### A LOST DAY

Who's seen my day?  
'Tis gone away,  
Nor left a trace  
In any place.  
If I could only find  
Its footprints in some mind—  
Some spirit-waters stirred  
By wand or deed or word—  
I should not stand at shadowy eve,  
And for my day so grieve and grieve.  
—Selected.

### THE BURNING HEART OF STEWARDSHIP

It is prayer. It is a stewardship of power. It is a high and daring trust committed to the friends of Jesus Christ. Through it the purpose and will of God are made effective.

This stewardship was understood by the first Christians, by the early Church, and by the reformers. Every tall and alert spirit who interprets God to his generation must recognize the power of it. Millions of Christians shall yet understand the power of it—the stewardship of prayer. In that day Jesus Christ shall be enthroned in the midst of the nations.

But the prayer must be Christian. Thousands lift to God the heart-weary prayer of the sinner—"a prayer without a claim." Yet this is not Christian prayer; it is the awakened spirit passing through the narrows to the open sea where Christian prayer begins.

Thousands of Christians pray—"as the heathen do." They think, as high-minded pagans think, that prayer is to acquire something from God. It is the age-long quest of self-seeking. Christian prayer moves at the center of a different universe. It is to achieve something with God. It is not the key to a king's treasure. It never was. It is the seal to a King's trust. It is stewardship.

Christian prayer must keep in mind the central fact of Christianity. "God is the supreme person in a world of persons." The kingdom of God is a social organism. It is made up of persons. All of them are related directly to each other and to the supreme person whose living-kindness is the law of the kingdom.

The wealth of this kingdom, its material resources upon the earth, and its spiritual inheritance in heavenly places, is committed in trust to the persons who make up its membership. This is the stewardship of life. Prayer is the heart of it.

Christian prayer, therefore, is not to acquire something from God, it is to achieve something with God. It is partnership—two persons united upon a single quest. But partnership with God is impossible unless stewardship is first acknowledged, that is unless the sovereign will of God first is honored. The Lord our God is King. The partnership of prayer means loyalty first, then liberty.—*Men and Money*.

### PUBLISHER'S NOTE

The Tither for this month is mainly the product of one of its loyal and generous readers, Mr. J. W. Barnes, Meridian, Conn. He is much interested in tithing and kindly consented to write the editorials and supply valuable matter for this issue. To him we are grateful.

This issue is delayed due to labor conditions beyond our control. The May number will be mailed in a few days, at any rate not later than June 5, we hope.

# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. III

BURLINGTON, N. C., MAY, 1921

No. 12

## POVERTY ABOUNDING

(Presbyterian Standard)

It was in the churches of Macedonia that this happened. The Apostle Paul tells us about it, and he tells it in a tone that indicates some surprise. It was a new thing with him to see poverty abounding. It is not what we naturally expect of poverty. We rather expect to see it stinting and withholding. It was a gratifying exhibition of their Christian spirit.

These churches of Macedonia were the churches at Philippi, Thessalonica, and Berea. Their deep poverty was the result of many wars which had desolated their country. Beside poverty they had other trials, and so Paul notes two strange things—in the midst of their trials, they manifested much joy, and in their deep poverty they displayed great liberality. Thus they gave a double proof that the Spirit of God had touched and transformed their hearts, and had put them in possession of the true riches. People will not give away the best they have. They relax their hold on material goods only when they get possession of a higher spiritual good.

These Macedonian Christians were in the depths of poverty. The Geneva version has it, "poverty which consumed them even to the very bottom." It was wonderful that such poverty could abound unto an abundance of liberality. Doubtless their liberality was measured not by the size of their gifts, but by their willingness of mind, as in the case of the poor widow. She outgave them all because she gave more love. So these Macedonian Christians gave "to their power, yea and beyond their power." They gave more than they were able to give, doing the impossible thing. This is the glory of Christianity. It makes possible the impossible, and thereby proves itself to be of God, "with whom all things are possible."

"The vessels must be clean into which God would pour his richest blessing."

## WILL A MAN ROB GOD

By John Matthews

This is the startling question of Malachi, the author of the last book of the Old Testament. "Will a man rob God?" The answer is simple. He will and does.

What man would steal from God? In this case it was ancient Israel. In our day, it is the thousands and thousands that profess to know, love and obey God. Are men continually stealing from God His very own and using it upon themselves? That is what is meant.

Is robbing God of His tithe as bad as robbing a man of his purse? It is far worse. As to steal a crown from the king's brow is worse than to take a bone from a dog, so to take that which is God's very own, by creation, preservation, and redemption and use it on ourselves is the meanest sort of theft. Hold a moment, is not that last statement too strong? Turn to the last chapter, save one, in the Old Testament, and read again what the Spirit of God wrote in the burning, blistering, blighting message of that prophet-preacher:

"Yet ye have robbed me, in tithes and offerings. Ye are cursed with a curse, even this whole nation. Bring ye all the tithes into the storehouse . . . I will curse your blessings. I will corrupt your seed."

They were not owners. Neither would they pray God's rent, a tenth; but they were out and out robbers. God's anger was burning and blazing. He had come forth to demand his stolen tenth. *Pay what thou owest.* The curse rested on the fair, fruitful land of promise.

Several prominent business men, who wanted to make a missionary investment that would count, bought hundreds of copies of "Confessions of a Business Man," by George Innes, and mailed them to successful business men, many of whom had never had any idea before that really big business men were interested in missions.

## WHAT MONEY MAY SAY TO THE MAN

*It May Say:*

"Keep me, and I will dry up the fountains of sympathy and benevolence in your soul, and leave your soul barren and destitute.

"Hoard me up, and I will change the heart of sympathy to a heart of stone.

"Grasp me more tightly, and I will change your eyes that they will care to look upon nothing that does not contain my image, and so transform your ears that my soft metallic ring will sound louder to them than the cries of widows and orphans, and the wail of perishing multitudes.

"Keep me, clutch me, and I will destroy your sympathy for the race, your respect for the right, and your love and reverence for God.

"Hold on to me with a death-grasp, and I will act as an evil lodestone, attracting all the desires and affections of your soul, and at last sink you into an endless night.

*Or, It May Say:*

"Give me away, and I will return in streams of spiritual revenue to your soul. I will act and react; I will bless the one that receives, and the one that gives me.

"I will buy food for the hungry, raiment for the naked, medicine for the sick, and send the gospel to the benighted, and, at the same time, purchase joy and peace for the soul that gives me, and a larger heaven for both.

"The only way you can take me to heaven with you is to give me away in the world. He that keepeth me, loseth me, and he that giveth me away to good use, keepeth me unto life eternal.

## WHERE IS THE GREATEST OPPORTUNITY FOR SERVICE

In the United States there is one Protestant minister to every 594 people; in Africa, one to every 82,152; in Korea, one to every 123,711; in Japan one to every 172,538; in South America, one to every 195,835; in India, one to every 231,448; in China, one to every 476,462. If the minister is looking for his largest field of service where will he go?



# THE TITHER

## THE TITHER

C. B. RIDDLE : : : Editor

Entered as second-class matter June 18, 1918, at the postoffice at Burlington, North Carolina, under the Act of March 3, 1879.

FIFTY CENTS THE YEAR

### EDITORIAL

#### "THE LAW OF THE TITHE."

By Arthur V. Babbs, A. B.

One pastor has had this book read chapter by chapter in his prayer meeting with marked results in giving. Another pastor has had his Board buy a block of these books to circulate among the membership, with benefit to local finances and to the benevolences. One pastor whenever he finds an obdurate giver says: "Will you read a chapter in this book?" thus effecting a cure.

*From the Press*

*Christian Advocate, N. Y.:* "Dr. Babb's book is one of genuine scholarship. He has given a complete history of the universality of the tithe, the history of tithes within the Christian Church, etc. This is the ablest and perhaps the most interesting explanation of the custom that has appeared."

*Christian Endeavor Worlds* "There is little doubt that the shortest road for churches out of chronic poverty is by way of the tithe. But tithing seems a far-off impossible goal—may not the reason be that we have not really studied the matter. One reads this book and feels rebuked at his faithlessness, and yet is inspired to test the Bible method of giving. The book should be studied and its principles taught."

*Zion's Herald:* "Covers the ground admirably, drawing illustrations from every Biblical source, including the Babylon talmud. The more such books can be circulated among our members and ministers, the better this most important truth will be understood and the fuller will be our church treasures."

*Evangelical:* "The outcome of a protracted and searching examination of the whole question involved in financing the church. The book will richly reward thoughtful study and its widest circulation will be a blessing."

*Baptist and Reflector:* "A book of real merit. Those who have not given a thorough investigation to the subject will be astonished at the array of evidence gathered by the author in support of his contention. A wide circulation of the book will go far toward creating a conviction among God's children that God has a plan for taking care of His Kingdom."

*Christian Guardian:* "The most exhaustive popular treatment of this most important subject to be found and is sure to become a standard."

*Advance:* "A clear, convincing work on tithing, which may be easily read by the average Christian."

*Weslyan:* "Shows a very exhaustive investigation of this important question, presented in a most interesting manner."

*The Evening Nonpareil* (Council Bluffs): "The author has gone to the bottom of the subject. His book is not by any means wholly a philosophical dissertation. It is a definite historic conclusion so buttressed with facts of history as to leave no room for the honest investigator to evade the conclusion. A valuable contribution to the thought of the present time."

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#### DID THEY QUIT?

The Rev. Ralph S. Cushman, D. D.

A message from a worried area secretary reminds me of Mark Twain's reply to his anxious friends, "The story of my death has been greatly exaggerated." This area secretary had heard that the stewardship movement in the Geneva Methodist Episcopal church, Geneva, New York, had gone to pieces. This word came on my return from the sixth annual banquet of the Geneva Tithers' Association. It was the liveliest thing that I have ever seen.

Over three hundred were present, and in spite of business depression, triumph was the keynote of the evening. The treasurer's report showed that the past year has been the best in the history of Geneva church. Each

year has shown an increase since the beginning. Six years ago the debt of the church was \$82,000; today it is \$39,000. While the greater part of this was paid off during the first two years by special effort, largely by the tithing stewards, approximately \$12,000 has been paid in the last three years through the normal working of the Tithers' Association. This has been done without neglecting duty to the outside enterprises of Methodism. The situation is normal; the association has outgrown its first enthusiasm and the novelty of its adventure. The permanency of the movement in the Geneva church is assured by stewardship education in the various departments of the Sunday school. This begins in the Primary Department, and the superintendent of the Junior Department is making a thoroughgoing experiment in education of the children in tithing stewardship. A recent survey showed that of eight hundred Protestant boys of a certain age, only two hundred and fifty were in Sunday school, one hundred of them in the Methodist school.

Not long ago a representative of the Board of Sunday Schools of the Methodist Episcopal Church asks the Sunday school superintendent the secret of this success. He answered, "We permit only faithful and efficient teachers to deal with our children." "But how do you succeed in carrying out this principle?" "It is a part of the heroic spirit which a tithing stewardship church sooner or later produces."

God is opening the windows of heaven as he promised. In the Sunday school the average attendance has increased in six years from three hundred to five hundred, while the membership of the church has grown from approximately eight hundred to twelve hundred. The present year they expect two hundred additional members; sixty have already been received.

The sturdy leadership of this church is being felt in the entire community. The stewardship gospel is spreading to other churches in the city. The churches of Geneva recently organized a law-enforcement crusade; the members of the Geneva Tithers' Association contributed \$3,000 of the \$5,000 which was subscribed.



## THE TITHER

Yes, there are a few backsliders, bons, and sometimes bought plain mo-  
But those few are backsliders in more ways than one. I do not like to think about them. Their backsliding, however, in no way hinders the faith of the growing number who acknowledge themselves to be stewards of God. A visit to the Geneva church is heartening. Here is a people who mean business about God's business.—*Northwestern Christian Advocate.*

### HOW THERE CAME TO BE EIGHT

Mrs. A. C. Morrow

There was seven of them, maidens in their teens, who formed one of those blessed "Do without bands." It was something entirely new, this pledge to "look about for opportunities to do without for Jesus' sake"; but they were earnest Christian girls, so they organized with enthusiasm. Their first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was mooted as to whether they would have a silver or bronze badge, that she ought not to afford a twenty-five cent one. So the others decided to choose the bronze, which was only five cents, and save the twenty cents. And they had \$1.20 to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without ruching, and wore linen collars. She bought lisle thread stockings instead of silk. She mended her old gloves, and went without a new pair. She made thirty-five cent embroidery answer when she had been used to paying fifty.

Carrie is moderately wealthy. She never indulges in silk stockings nor high priced embroidery. She used the buttons of an old dress for a new one: bought just half the usual amount of plush for the trimmings, and did without flowers on her best hat.

Elsie never used expensive trimmings or feathers or flowers. She was a plain little body, but she did enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocket book which was good and substantial, but not alligator, and walked to school when she used to patronize the horse cars.

Confectionery had been Mamie's extravagance. Once a week she went without her accustomed box of bon

lasses candy instead of caramels, and saved the difference.

Peanuts and pop corn are Sadie's favorites. And as she began occasionally "to do without" these, she was surprised to know by the amount she saved, how much she had been spending.

Lottie went without tea and coffee and sugar, and her mother allowed her what she thought they cost. She enlisted the sympathy of the family, and persuaded them to go without dessert one day in the week.

All this and much more these young girls did, not without some sighs and some struggling that first month; but it is growing easier to do without for Jesus' sake.

I think their history would forever have remained unwritten but for Maggie, the youngest and poorest of them all. Her dress was plain even to poverty. Fruit was a rare luxury on their table. Ruching and embroidery and fancy trimmings were not so much as thought of. She did not drink tea nor coffee. As the days wore on her heart was heavy, for there seemed absolutely no opportunity for her to do without, even for Jesus' sake. As she looked around her plainly furnished room, she could see nothing which anyone would buy. Occasionally her mother had been used to give her a penny to buy a doughnut to eat with the plain bread and butter lunch she times seemed harder than usual, and there was no opportunity to deny herself even in the cake.

A copy of the Missionary paper came to Maggie's home. Alice had given a subscription to each of the Band. The child's heart ached as she read the pitiful story of need in the homes so much poorer than her own and going to her room she knelt and asked the Father to show her some way in which she could sacrifice something for Him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him up in her arms and burst into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. "I cannot, darling, I cannot," she said as she held

him closer. His name was Bright., but she always called him Darling. She opened the door and sent him away.

Then she lay on her face for more than an hour, and wept and struggled and prayed. Softly and sweetly came to her the words, "God so loved the world that He gave His only begotten Son." She stood up. "I suppose He loved His only Son better than I love my darling. I will do it," she said. Hurridly she called Bright, and went away. When she came back she held five new five-dollar bills in her hand. She put them into her "Do-without envelope" and sent them to the Band, with a brief note. She knew she could never trust herself to go and take the money. They might ask her where she got so much.

Three days went by. Maggie was strangely happy, though she mussed her little playmate. The fourth day good old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell him her secret, but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all his careless, generous life he had never denied himself so much as a peanut for Jesus' sake.

"Come here, Bright," he called, as he entered his gate. Gravely the dog obeyed. He was no longer the frisky, tricky creature Dr. Gaylord had always admired. He missed his little playmate.

The next morning when Maggie answered a knock at the door, there stood Bright, wriggling, and barking, and wagging his tail.

"My darling!" was all the child could say, as with happy tears she scanned the note Dr. Gaylord had fastened to his collar. It read:

"My dear child: Your strange generosity has done for me what all the sermons of all the years have failed to do. Last night, on my knees, I offered the remnant of an almost wasted life to God. I want to join your Band, and I want to begin the service as you did by doing without Bright. He is not happy with me. God bless the little girl that led me to Jesus."

So that "Do without Band" came to number eight. Every month Dr. Gaylord sends his envelope, and his doing without usually amounts to more than their doing without all put together. And Maggie's Bible has a peculiar mark, at Psalm cxxvi:6.



# THE TITHER

## IMPORTANT LESSONS IN TITHING

By Justin Prescott, Waterloo, Iowa

### *What is Implied in Stewardship?*

Stewardship is a broad term that covers every Christian activity, but has special reference to finance, because property is the first thing that God has placed in our care. "If, therefore, ye have not been faithful in the unrighteous mammon. Who will commit to your trust the true riches?" (Luke 16:11.) A steward is an honored and trusted person, appointed to oversee the affairs of another; and we all are stewards because we hold some of God's property in our possession.

Joseph was an ideal steward, for he used his high office of trust, not to enrich himself, but to enrich the king whose goods were in his hand. He worked his brain and brawn to the limit at times to make the King's business a success, and sought only the reward of the King's approval. Christian stewardship is being Joseph-like in the administration of God's property in our possession, and while we share in the blessings of these bounties, our first duty is to honor the financial claims of God.

The New Testament is shot through with stewardship teachings, and our financial obligations are shown in many of Christ's parables. "Unto whomsoever much is given, of him shall much be required." (Luke 12:4) "It is required in stewards that a man be found faithful." (1 Cor. 4:2.) Tithing is not donating our money to God, but it is the investing of the most sacred portion of God's money in the most sacred work of the kingdom of heaven. Real giving comes afterwards.

### *How Will God Judge His Stewards*

Salvation is of faith and not of works, nevertheless we shall be rewarded or punished according to the spirit of loyalty or disloyalty manifested in our stewardship, because it is the test of Christian character. "Judgment must begin at the house of God." (1 Peter 4:17.) Jesus said, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." There is little hope for a self-centered, disobedient believer.

Opinions vary as whether the stewardship judgment day mentioned in Matt. 25 applies to the church or not, but it at least teaches that wilful neg-

lect of a plain duty, is dangerous. Whether we be "goat" stewards or fruitless branches in Christ, we shall be "cast forth" (John 15:6), "cast into outer darkness" (Matt. 25:30), and burned (John 15:6). The negligent virgins were shut out when the bridegroom came (Matt. 25:13), showing that purity alone does not bring security.

We are judged according to our light if we do not shut our eyes to the light. In Luke 12:47, 48, we read that the ignorant servant was "beaten with a few stripes," but the servant who knew his Lord's will and did it not, was "beaten with many stripes." Tithing is not as important as spiritual work, but it has tremendous power in supporting the work, and all unfaithful stewards in this line will have to answer for the damage done in the church by their tithe robbery.

### *Is Tithing a Christian Institution?*

Tithing is not strictly a church ordinance, but is a universal institution, the same as Sabbath keeping, and the church can not justly ignore that or any unending law. This sacred institution is specially binding upon the church, because Hebrews 7 shows us that it was observed by the two great representatives of Christ and the church. Melchizedek, the tithe receiver, represented Christ, and Abraham, the tithe payer, represented the church, for he is the "father of all them that believe." (Rom. 4:11.)

Therefore, since the Gospel priesthood began with a tithe receiving priest and a tithe paying believer, the church is standing on solid ground in making the tithe law a Christian ordinance, because it was not done away in Christ. Gospel tithing began long before Mosaic tithing was instituted, and so we must put backbone in our stewardship teaching, and preach tithing with "no uncertain sound," for otherwise we are "profane persons" selling our birthright for a donation.

The universality of this sacred institution is seen in the fact that three dispensations were represented in Abraham's act of tithing. The Patriarch Abraham fulfilled the patriarchal custom of tithing. Levi, who "paid tithes in Abraham," represented the Mosaic dispensation. The undying Priest Melchizedek represented Christ and the Gospel priesthood when he received tithes.

## STEWARDSHIP AND ITS REWARDS

"When Christ's followers observe the same clear rules of honest dealing in their transactions with Him which they regard as imperative in dealing with their fellowmen, as belonging to the treasury of heaven all that they have, the financial problem involved in the world's evangelization will be eliminated. It is a solemn thing to be a steward, a serious business to have and handle silver and gold that belongs to the Creator of all things, the Judge of all the earth. Blessed indeed shall those stewards be to whom it shall be said when the King comes to reckon with them: 'Well done, good and faithful servant, thou wast faithful over a little, I have set thee over much, enter into the joy of thy Lord.' The Supreme Owner of all things is keeping a strict account of the doings of the stewards of His silver and gold, forests and fields and cattle, and as they are faithful or unfaithful He commits to them the true riches which endure forever. The wage-earner and the millionaire alike must stand before the judgment seat of Christ and have their gettings and their givings brought under the searching scrutiny of Him whose eyes are as a flame of fire."

So long as the conscience of Protestant Christianity admits the principle of Christian stewardship and concedes that one-tenth is a reasonable proportion to be set aside for those causes which in popular parlance are said to be the causes of the Lord, the question as to whether tithing is directly commanded in the Bible remains one which is of secondary interest. Tithing in its truest aspects is an impulse of Christian life rather than a legalistic rule. It is cheering, therefore, that in nearly all the Protestant denominations the number of "tithers" is constantly growing.—*Christian Advocate, Nashville, Tenn.*

A host was putting a dainty lunch in a dainty box for a departing guest. Right on the top, peeping out from a Japanese napkin, she tucked in an attractive missionary leaflet. "No human being," thought she, as she smiled at her own cunning, "would be mean enough to eat my lunch and throw away my leaflet unread, and no human being could read this leaflet without being interested."



# THE TITHER

AN INTER-DENOMINATIONAL PUBLICATION DEVOTED TO TITHING AND CHRISTIAN STEWARDSHIP

VOL. IV

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NOS. 1, 2 AND 3

## THE RIGHT ATTITUDE TOWARD MONEY

"He that giveth let him do it with liberality," says Paul, talking out of his own experience. Mark says Jesus, "He sat down over against the treasury, and beheld how the multitude cast money into the treasury." And His commendation was for the widow, who, although she put in but a mite, gave a larger proportion than the others. What an impetus could be given our Christianity in these days, if Christians would only give proportionately! Ministers would be paid adequate salaries, there would be funds for a community-wide program, and ample money for overseas extension of Christianity. One of the greatest factors standing between the present situation and the winning of the world to Christ's teachings in this generation, is the right attitude toward money on the part of Christian men and women.

Business should be carried into religion as well as religion into business. Paul told the Corinthians, "Upon the first day of the week let each of you lay by him in store, as he may prosper."

Can a man Christianize his dollars? He can. And he must, if he is to enter into the full enjoyment of a Christian experience. The encouraging handwriting on the wall indicates that an increasingly large number seem to be actually accomplishing this difficult feat. The tremendous sums that are being raised by righteous causes prove that many folks are taking a forward step in their attitude toward money matters and are coming into a new appreciation of the effect of money on character, since a considerable development of such an appreciation means a better world of happier individuals.—*E. A. Hungerford.*

In The Living Church's column of China famine relief acknowledgements we note with interest an offering of \$15 from a Japanese mission in California.

## THE STEWARDSHIP PROGRAM

No church which desires to cultivate Stewardship will be at a loss for materials in view of the fine assortment which the Stewardship Department of the Presbyterian New Era Movement is now prepared to furnish for the coming season. Among the new materials listed on the order form which has just been issued, one of the most notable is a Referendum, containing a questionnaire and ballot designed especially to lead members of the churches, who are reluctant to commit themselves personally to the giving of a definite proportion, to face the issues involved in Stewardship without having their names appear in any way. The questionnaire includes that provoking problem in the light of which, at a meeting held for the purpose of discussing the responses to the questionnaire, a ballot is taken which is carefully graded so as to suit every conceivable attitude. This Referendum is not designed to take the place of Enrollment, but rather to lead up to it. It will, however, satisfy a great many persons who are not prepared as yet definitely to assume the responsibility of setting apart a definite proportion of income for the purpose of giving to extend the Kingdom of God. Another of the new pamphlets is entitled, "Farming Eden" and will certainly prove very popular in the church at large. It is written in dialogue form and while touching in a dignified way upon the Scriptural principles involved is thoroughly popular in style and not only arrests but holds attention from first to last. A new chart is also issued entitled, "Why Enroll in the Fellowship of Stewardship?" This will undoubtedly find its way to the walls of many of the churches during the coming season. Programs for Young People's Societies and plans for Women's Societies, Men's Organizations and Sunday Schools are also included in the list of materials which can be obtained from any of the offices of the New Era Movement.—*Christian Work.*

## THE LIFE STORY OF A FIVE-DOLLAR GOLD PIECE

Andrew Ahern

Bishop Edwin H. Hughes tells the "life story of a five-dollar gold piece once given him by a good Methodist woman at Shrewsbury, Mass.

"Where did you get this coin?" the woman was asked.

"From the First National Bank at Worcester, Mass.," was the reply.

An official of the bank, upon being asked where the institution secured the gold, gave the information that it had come there as a part of "Consignment 984" from the San Francisco Mint.

The director of the mint was communicated with and asked the same question, "Where did you get this gold?" He replied that the bullion from which it was made at the mint in San Francisco was received in 1910 from the Grass Valley mine, California.

In search for the source of this gold, let us go to Grass Valley. Here we find Noah James, manager of the mine.

"Mr. James, where did you get the bullion of 1910?" we ask.

He leads us down, down a measureless distance into the bowels of the earth. And he points to a glistening vein. "About here we mined the 1910 bullion," he says.

There in the dimness, in silence, in this secret retreat of the earth, we whisper the question, "O mine—O mine that was aged before man ever trod the earth—whence came your wealth of gold?"

To the reverent heart there can come but one answer out of the deep interior of the earth—"From God."

"In the beginning God created the heaven and the earth."

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

"The silver is mine, and the gold is mine, saith the Lord of hosts."

—*Exchange.*



# THE TITHER

## THE TITHER

C. B. RIDDLE : : : Editor

Entered as second-class matter June 18, 1918, at the postoffice at Burlington, North Carolina, under the Act of March 3, 1879.

FIFTY CENTS THE YEAR

### EDITORIAL

#### AN EXPLANATION

This issue of THE TITHER serves for the issues of June, July, and August. Our first hindrance about the June number was congested conditions in the printing industry, and then came the vacation season, hot weather; and these with many duties upon us, we were forced to give way and merge three issues into one. Readers, we are sure, will forgive us.

#### "HARD TIMES" AND TITHING

During the past few months, all tithers have been thoroughly tested. Times have been, and are, rather hard. The pressing needs for money have been the means of a temptation to drop tithing. But God always tests His people, and this is one of the ways.

The principle of tithing holds good under conditions. Treat God fair regardless of financial circumstances.

#### "STINGY ROBBERS OF GOD"

President W. A. Harper, of Elon College, Elon College, N. C., writing to THE CHRISTIAN SUN on the subject of tithing says:

"Poor, stingy robbers of God—that is what we Christians are who withhold from Him the tenth to which He lays claim, and what is worse for our own souls, spiritual self-destructionists. The Christian who robs God commits spiritual suicide, that's the sum and substance of it, and there is no need to minimize the fact. You can stand in the pulpit and pick out the tithers. They look so happy, hilarious, and prosperous. For them evidently the windows have opened and upon them blessings have been poured such as they had not conceived.

"And you can also pick out the skin-flints. Their far-away gaze betrays them and their agony of soul

when the collection (properly so for them, since to call it an offering would be a parody on truth) is being taken, and taken, too, is the appropriate word for their feelings. How tragic! The Bible has more to say about money and giving than about any other one theme. Yet these close-fisted brethren hold a penny so close to their eyes that it obstructs the sun-light of God's love. That's why they are so dismal that an offertory has to be rendered to cheer their drooping spirits when the ushers pass the plates.

"But these brethren are long on singing, Bible-reading and prayer. It is good to sing, and to read the Bible and to pray, but we dare not neglect also to pay. God can get along without our gifts, but we cannot get along without making them. It is the joy of tithing that makes it such a precious privilege to the trusting servant of the Most High. I know from fifteen years' experience what satisfaction of heart it brings."

#### STEWARDSHIP

The wider vision and enlarged program of the hour cannot be adequately financed unless we can be brought to have a more general appreciation of the obligation of stewardship. Christian men must recognize, not only that "the earth is the Lord's", but that "they are not their own; they are bought with a price; therefore they should glorify God in their spirit and their body which are His." God is our Proprietor and our lives, involving time, talents and treasure, should be invested in harmony with His will.

A Christian man's children, his personality and education, his ability to speak, organize and make money, all these and more, are committed to him as a Divine trust to be administered for the highest welfare of his family and society, and for the glory of God. As God's steward it is our duty to make as thorough preparation as possible and seek to become 100 per cent efficient; God is entitled to our best.

The Stewardship of money is only part of stewardship but a large part. Money is self, coined personally, self transmuted into a circulating medium. All the elements of personality, physical and mental, enter into the earn-

ing of money; it is therefore a real and substantial expression of personality. The giving of money is an expression of love, a spiritual exercise, a means of growth in grace. "Money giving is the truest index of a vital human interest."

As an acknowledgement of our stewardship, we should appropriate at least one-tenth of our income directly to the Lord's cause and so invest the rest that it shall indirectly honor God. Money expended in the education of a child under Christian influence is as much dedicated to God as the tenth that is brought into God's storehouse.

We find abundant Scriptural precept and precedent for the tithe as the minimum sum to be dedicated directly to the Lord. Abraham, Jacob, Moses, Malachi and Jesus have left their testimony on record.

Such a standard would provide all the money needed, would bring spiritual enrichment, and would be a smaller contribution than that made by Jesus and most heralds of the Cross. —J. T. Henderson in *Christian Index*.

We suggest the following from Ellis Parker Butler as one possible answer to that question: "You don't get many lightning flashes in a box by filling it with last year's exploded firecrackers." Let the preacher beware of trying to pass off old sermons under new dress too often. As one grouchy contributor said, "We paid the preacher for those sermons last year." —*Auburn Chapel Bell*.

A tourist reports seeing the following police regulations posted up in Ireland:

"Until further notice every vehicle must carry a light when darkness begins. Darkness begins when the lights are lit." —*Boston Transcript*.

#### Noise

"Yist'day," says Uncle Zeke, "Ah drapped foah cents on de floah, an' dey made a big racket. Ef dey had er bin foah dollar bills nobody would have heard 'em drap. People is jest like money; dem dat makes de mos' noise ain't allus of de mos' account." —*Exchange*.

# THE TITHER

## STEWARDSHIP AND TITHING

A study of this theme has helped me first of all as a minister. It deals with a principle that goes at once to the fountain source of man's spiritual nature. That brilliant English novelist, H. G. Wells has recently suggested that the world needs a new Bible, "The Bible of Civilization", he terms it. Whatever a committee appointed by Mr. Wells might draft as a substitute for God's Word, we sincerely hope that they shall not attempt to expunge the ageless doctrine of stewardship from the sacred page. Bishop Brooks wrote in one of his hymns that, "Mankind are the children of God". This knowledge that man's talents, his possessions, holds in trusteeship for his Heavenly Father is at once the noblest concept of life. Those who reject this principle do it to their own hurt, whereas those who receive it receive the life of God with it and are wondrously nourished by that life. In the case of the rich young ruler, who went away in sorrow from the presence of the Master, this principle of stewardship was rejected. The minister who succeeds in planting these truths in the hearts of his people shall be made to rejoice, for the fruits of the Gospel shall immediately appear in his parish.

The one cheering hope of our age, that is to dignify and ennoble religion, is this new emphasis that is now being stressed by the prophets of God, that life is a stewardship. When we think deeply enough, we must conclude that any other view of practice has a tendency to belittle the mission of Jesus. Christianity does not simply mean going to church and outwardly subscribing to certain beliefs, and practices that we may after a while merit Heaven. Life is rather a power of possession, with all its attributes, to be used here and now for the upbuilding of Christ's Kingdom, which He mentioned many times in His Gospel.

Perhaps our observations are not different from others. But we have often noticed that where this responsibility of trusteeship has taken possession of a soul, there is always the attendant blessing of a God consciousness. To such believer the All Father

is a partner and a partaker in all their affairs and He never seems to be far away.

J. E. ETTER.

Huntington, Ind.

## SIXTY THOUSAND TITHERS

Georgia is called upon to secure sixty thousand tithers in the campaign recently launched among Southern Baptists for a half million tithers this year.

We are not here arguing the question of tithing, we are urging our people to see what it means for us to accept this minimum basis of stewardship and co-operate in a plan to have a half million men and women in the Southern Baptist Convention giving systematically.

Georgia Baptists are now facing a great problem in raising eight hundred thousand dollars by the meeting of our Convention in Savannah. If we had been observing the tithe this year, and we could have—everyone of us—we would not now be worrying about money. If Georgia Baptists would tithe we would give twenty-five million dollars in five years instead of ten, as we pledged. And we would give it with half the effort that we will give the ten that we pledged.

High pressure methods will always be necessary as long as we disregard the Bible plan of giving. Nobody likes campaign round-ups, but we will have them so long as we give in the haphazard manner that we are now giving. There is no other way to meet our obligations.

Now look at this better way suggested by the present movement. If our people will start with a tenth and give it systematically all of the energy which we are now expending in special round-ups will be available for constructive work in the Kingdom. How much better it would be.

Every pastor and every lay leader in the State will gladly co-operate in this plan which we want to consummate in Georgia during September.

The plan is very simple. It will work. But it will require the cooperation of all the people. We will get sixty thousand tithers and a good surplus beyond if we put our hands to the task. It is worthy of our very best effort.—*The Christian Index.*

## WHEN TO THANK GOD

Can we be as thankful for a promise as for the fulfillment of the promise? Yes, if we trust the one who promises. Suppose a wealthy friend, in whom we have entire confidence, tells us that because he knows we have a financial obligation to meet on a certain date he will, just before the obligation falls due, give us more than enough money to meet it. Do we thank him then; or do we wait until after he has paid over the money? God has promised us personally to supply all our need. Whenever a need comes into view, do we thank God in advance, or do we keep Him waiting until after he has "made good" and then thank him? "Lacked ye anything?" said the Lord to the seventy, who had been sent out without any worldly emoluments, and they answered, "No, Lord." Suppose we thank God now for His abundant meeting of that need that lies ahead.—*S. S. Times.*

"Give while you live;  
Your dying gifts may fail  
To hush the world's sad wail;  
Your gold laid up with care  
An enemy may share;  
The shameless prodigal  
Perchance may waste it all.  
Give, and the influence  
May save some rank offense  
The children of your love.  
Lay up such wealth above,  
Since God gives back the price  
Of all your sacrifice."

## HIS GIFT AND MINE

Over against the treasury  
He sits who gave himself for me.  
He sees the coppers that I give  
Who gave his life that I might live.

He sees the silver I withhold  
Who left for me his throne of gold  
He sees the gold I clasp so tight,  
And I am debtor in his sight.

"So you visited my commercial school for young ladies?" "I did" "And were greatly edified, I think, by the thoroughness of the course?" "Oh, yes. When I was there the girls were having nose-powdering practice."—*Louisville Courier-Journal.*



## THE TITHER

### TITHING IS GOD'S METHOD OF FINANCING HIS KINGDOM

By Dr. J. E. Galt

It is not giving, for we owe God one tenth of our income. If we pay him what we owe him, he proposes to take his own money and run the Church—just give us the gospel and the Church, and it costs us nothing. He created wealth and made it for us to obtain, then out of his own treasure finances his kingdom. Could you ask more? Has any one ever done so much?

God never has had but one method of financing his kingdom, nor ever will, because it is the best and only perfect method. If a better method had been possible, then God would have adopted it in the beginning instead of the one he did. But some may say: "Yes, but time and experience have brought knowledge and made conditions different." Yes, my friend, but God cannot have an experience; neither does time bring him knowledge or make him more intelligent. God is omniscient, which means knowing all things in the present tense.

I say God cannot have an experience, because he is above and beyond it. Experience does not belong in the realm of the divine, but only to the human. Only human beings can have experience, for it is the child of mortality. God is infinite, and as such is beyond and above and was before experience. So time and experience have no connection with him; but time was given for the accommodation of the finite mind, for the finite cannot comprehend the infinite or have the faintest idea of eternity. So that the human mind might have a working basis, God took a few fractions of eternity, molded them into time, and turned it over to us that we might intelligently live our life on earth. But time has no connection with God, for he inhabits eternity. Yea, eternity was one of God's products, and he was before eternity. God being omniscient, he cannot become wiser or grow more intelligent; for with him there is no past or future, but "one eternal now." It is all the present tense with him. This being true, you see the point is well taken that time and experience belong only to the human for the development of their wisdom and

knowledge. Then why should we presume to change or improve upon God's method of taking care of his Church?

I have decided that if we expect to get to heaven we must fall in line with God's plan as much in financing his kingdom as anything else. And, besides, I have too much pride to be a hobo on the gospel train. It is true that money will not buy salvation or take us to heaven, but we may express our appreciation to the One "who loved us and gave himself for us" with our money.

Yes, if you are not helping to carry the financial burden of the Church, you are a religious hobo. Do you want to break ranks with this class? Then get out your check book and pay God what you owe him, with interest. Well, I am sure God will forgive the past if you will repent and walk with him so long as you live.

Without burdening you with so many Scripture references, I shall give you just one. Paul said: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." (I Cor. xvi. 2.)

As stated above, the main reason God adopted the tithing plan is because it is his own method, and is perfect. But I think there are a few reasons we may appreciate.

1. With this method God's coffers would always be full and his people would not have to resort to all sorts of schemes, as sixteen-to-one oyster suppers, measuring parties, split sheet kissing, and so forth.

2. God has given us this world and all its wealth. "It is in him that we live, and move, and have our being." Why should not we give him or rather pay interest on his own? We are only stewards in charge of our Father's business.

3. To my mind the third reason I give is glorious. God is not selfish, and our paying or not paying will neither add to nor take from God. We are the winners or losers. We become collaborators with God in a world-wide contest. In bringing the human race to the foot of the cross God honors us in giving us preferred stock in his soul-saving business. The interest is eternal life. The character-making

business is the greatest business one can engage in. And then what a blessing comes to us! Jesus said: "It is more blessed to give than to receive." God has promised material blessings to those who honor him with their substance. These promises have come true in thousands of cases. Let me close by saying that you are the one to be benefited more than any other when you pay God his tithe.—*Christian Advocate*.

### AN AFRICAN CHURCH OFFERING

The other day an offering was brought in from one of the outlying communion centers which took seventeen people to carry. Currency is very scarce since the war, so the people have to use barter, largely, as we did many years ago. This particular offering included eggs, palm kernels, oil and peanuts, mostly the peanuts. Here as well as Elat we have quite an industry expressing oil from peanuts and palm nuts, then taking the kernel of the latter, as well as the cocoa, to the seaport, where there is a ready market for all. The people find in it a real source of revenue. Many are planting cocoa and rice fields now who were skeptical of the venture a few years ago. The oil palms are native to the country and need only to be cared for. We find peanut oil an excellent substitute for butter in cooking, and using the native rice, no small item in transportation is saved. We had some excitement in our back yard last night. A would-be chicken thief in the form of a leopard. The servants heard him scratching on the chicken house just in time to raise a cry that scared Mr. Leopard away.—*Presbyterian Advance*.

A young supply preacher stopped in the middle of his sermon with the statement: "Where I am staying they have a litter of puppies. One of them got hold of the rest of my sermon and chewed it up. I must therefore stop here. Rise and receive the benediction." After the service a stranger offered the young man a \$10 bill, saying, "I want one of those pups for our preacher at home."—*Auburn Chapel Bell*.

JH

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